APOCALYPSIS:
OR, THE
REVELATION
Of certain notorious Advancers
OF
HERESIE:

Wherein their Visions and private Revelations by Dreams, are discovered to be most incredible blasphemies, and enthusiastical dotages:

Together with an account of their *Lives*, *Actions*, and *Ends*.

Whereunto are added the effigies of seventeen (who excelled the rest in rashness, impudence and lying,) done in Copper Plates.

Faithfully and impartially translated out of the Latine by *J. D.* *The Second Edition.*

Printed for *John Saywell*, and are to be sold at his shop, at the sign of the *Grey-hound* in *Little Britain*, and at the *Pile of Bibles* in the *Stocks Fish-market*, looking into *Lombard-street*, over against the *Post-house*, London, 1658.

TO THE
Excellently Learned,
EDWARD BENLOWES
OF
Brenthall in *Eſſex* Eſquire, &c.

Worthy Sir,

I Have here preſumed to preſent you with a ſtrange and bloody *Tragedy* of *Hereticks* and *Enthuſiaſts*, written in *Latine* by a moſt elegant pen, by one who hath concealed his name, as I conceive out of this reaſon, that, living near the times and places of this repreſentation, it might have proved dangerous to him to have publiſhed it. Here you have *Religion* brought upon the ſtage in very ſtrange diſguiſes, nay they make her act parts the moſt contrary to her nature, imbruing her white & innocent hands in blood, & Maſſacres. But as ſhe hath met with *Wolves* to deſtroy and tear in pieces, ſo hath ſhe alſo met with *Shepheards* to heal and protect, and among thoſe the moſt laborious

Author of PANSEBEIA hath not bin the leaſt conſiderable. His ſevere and moſt indefatigable labours in moſt parts of *Learning*, are conſummated in this piece of Religion, wherein like an experienced Anatomiſt, he hath left no vein un-cut up. To fall into exceſſive commendations of him, were to commit a moral abſurdity, by praiſing one whom the general Trumpet of Fame hath blaz'd abroad for ſo great an advancer of Virtue and Learning; But to trouble *you* with them, were yet to be ſo much the more importunate, whoſe converſation with him was ſo great, that whatſoever I may ſay of him, I ſhall not acquaint you with ſo much as your ſelf know. Nor did the influence of your Patronage raiſe and animate onely him, but there are ſo many other monuments of your great encouragements to learning, that it will be thought modeſty in me not to mention all. But your exceſſive Benefactorſhip to the Library of S. *Johns* Colledge at *Cambridge* (whereof I have ſometimes had the honour to be an unworthy member) I cannot paſſe over, as a thing, which will ſtand upon the file of memory, as long as learning ſhall find profeſſors or Children. And that which

increaſes

creases the glory of your munificence, is, that that Library may boast that it is furnished with the works of its owne sonnes, which, being the greatest act of retribution and gratitude that may be, must be accordingly acknowledged by all that shall come after. But that which hath the most engaged and satisfied the *English* world, is, that your endeavours have displayed themselves in their clearest light, in that *one thing that is necessary*, that is to say, *Religion*, not only by being a constant assertor of her purity here in *England*, but in that, after more then *Vlyssean* Travels throughout most parts of *Europe*, you have returned to your former enjoyments of that chast *Penelope*, when others either out of weaknesse or surprise, are ensnared and besotted with the Tenets of other Countries, whereby they are both ingrateful and injurious to their own, by preferring the prudence and policy of another before hers. Religion certainly, if well improved, is the *Talent*, that felicifies the improver, if not, condemnes him. It is that universal *Patrimony*, which entitles us to be the sonnes of God, and by which we are adopted into the assured hope of eternall happinesse. It is the *Loadstone*

wherewith when our ſouls are once touched, they are directed to the right pole of the eternally beatificall viſion; and without which, wee muſt infallibly expect to ſplit againſt the rocks and ſhelves of perdition. It is the conſummation of heavens indulgence to Mankind, that which doth familiarize us, and makes good our Intereſt in the great being and cauſe of all things. It is the perfection of nature, ſince that whatſoever wee know of the divinity by her comes onely by the aſſiſtance and mediation of our ſences, but the other furniſhes us with a more evident aſſurance, (and that, in things, which can bee neither *ſeen*, *heard* nor *conceived*), by the more particular providence of *Grace* and *Faith*, whereby hee is pleaſed to *bow down the heavens*, and deſcend unto a familiar converſation with our very ſpirits.

But that which ought further to endear all men to Religion, is, that ſhe only next to God may pretend *Vbiquity*, as being a thing written in ſuch indelible characters in the hearts of all men, that even the moſt barbarous nations, and the greateſt ſtrangers to civility and policy have acknowledged ſome divine worſhip, though their pravity or want

of

of inſtruction, may have blinded them from the *true*, but yet that eclipſe of the true God hath not been total, inſomuch, as they have ſtill retained a ſenſe and veneration of Religion, ſo that to the beſt of their imaginations, they have created ſomething like God to themſelves. To make this yet more evident, we are to note, that moſt people, though they had not ſo clear apprehenſions of the immortality of the ſoul, as we have; yet were they not only perſwaded of the impoſſibility of its annihilation, but have alſo acknowledged rewards and puniſhments to be expected after this life.

To aſcend yet a little higher; the divinity and preheminence of Religion is demonſtrated, in that it exerciſeth that Empire and Soveraignty over the mind of man, that no blandiſhments of the fleſh, no temptations, no torments have been able to diſpoſſeſſe it. It hath triumph'd in the midſt of its perſecutions; and by her ſufferings hath conquered her perſecutors. Her pleaſing Raviſhments can ſtifle for a time all ſence of humanity, elude flames, and racks, and ſo arm the delicacie and tenderneſs of virgin purity, as to overcome the hardieſt Tyrants.

It

It is she that raises our soules to a holy boldnesse and intimacy in our addresses to heaven, being indeed rapt into the heavens of divine contemplation, by her extasies and illuminations. It was her inspiring communication, that elevated your pious soul, when you described the divine perfections of the incomparable THEOPHILA. These things can she do and greater, when there is but one grain of true *Faith*; but when she is defiled and adulterated with humane ceremonies and inventions, she is deformed, and looses all her grace and beauty. And among these hath she met with two most importunate pretenders, *Atheisme* and *Superstition*; the one strips her stark naked, the other meritriciously prostitutes her in the disguises of humane Inventions. And that she hath been thus evill entreated, in all places and times, this book gives but too great testimony, whether you look on the πανοπλία or this small appendix, treating for the most, of what happened in High and Low *Germany*. I would not draw any excuse for our own gyrations of Religion here, from their madnesse; but rather condemn them as things that would have out-vy'd the extravagance of the former. But to

draw

draw any argument againſt Religion from either were impious; for if we did, we muſt in conſequence, deny all, both particular and univerſal *providence* of Almighty God; we muſt deny the Scriptures, the heavenly Legacy of eternal ſalvation; wee muſt deny *Heaven*, *Hell*, *Eternity*, nay take away the *Cement* of all humane ſociety, and expect to ſee the *order* and *beauty* of the *univerſe* hurried into *darkneſs* and *confuſion*, ſince it ought not to out-laſt man, for whom it was created. Nay; but let us rather profeſſe humanity, and make this uſe of the failings and extravagance of others in matters of Religion; To humble our ſelves to a relyance on that immenſe Being, who hath thought fit to plant Religion in the heart of man, to direct him in his voyage to eternall happineſſe, wherein that every man might take the right way, is the earneſt prayer of

Worthy SIR,

Your moſt devoted, and

moſt humble ſervant,

Jo. DAVIES.

These Books printed for John Saywell, *are to be sold at the sign of the* Grey-hound *in* Little Britain, *and at the* Pile of Bibles *in the* Stocks Fish-market, *looking into* Lombard-street, *over against the* Post-house, London.

That informing piece and Catechistical Foundation, Entituled, viz.

WOllebius, his *Abridgment* of *Christian Divinity*; Englished, cleared, and enlarged, by *Alexander Reid*, Author of that curious piece, entituled, viz.

ΠΑΝΞΕΒΕΙΑ, or a view of all Religions and Church-Governments in the world, with a discovery of Heresies, in all Ages and places: &c. whereunto this *Apocalypse* is usually adjoined.

That practical piece, entituled, viz. The *Returning Backslider*, (and the *Saints Privilege &c.*) or a Commentary on the whole 14 Chap. of *Hosea*, the third time reprinted, being one of the legitimate pieces of that truly pious Author, Dr. *Richard Sibbs*.

For the use of pious families, there is lately reprinted, Mr *Henry Smith's* Sermons, with *Gods Arrow against Atheists*, &c. To which are now added, The *Life* of Mr. *Henry Smith*, by Tho. *Fuller*, B. D. and Alphabetical Tables very advantagious to the Reader; which Additions aforesaid, contain three sheets at the beginning of the Book, and five sheets at the end of the Book, viz. eight in all, and distinguisheth them from all other surreptitious and imperfect Copies.

Three select and profitable Sermons, Entituled, viz. I. *Peace & Unity*. II. The *Christians* desire. III. The example of *Humility*, by *William Houghton*.

The way to the *Highest Honor*, presented in a Sermon before the House of Peers, *Feb.* 24. 1646. by *W. Strong*.

That judicious piece, entituled, *The Practice of Quietness*: directing a Christian how to live quietly in this troublesome world: By the late reverend Bishop *Webbe*.

The History of the *World*, the second part, being a continuation of the famous History of Sir *Walter Raleigh*, &c. begining where he left, and continued to the year 1640. With a large *Chronologie* of those times, by *Alexander Ross* once Chaplain in Ordinary to his late Majesty King *Charles*, the first. The true Copie whereof (by the Authors Appoinement and Approbation) is distinguished by the *Grey-hound* in the Front-piece from any other however coloured by a pretended (though abusive) representation of the Reverend Authour in the Title page, or the delusive Vision of Birds, &c. of the pretender thereto.

An exact Collection of the choicest Secrets in *Physick* and *Chyrurgery* (both Chymick and Galenick) by *Leonard Thurneyser*, Knight, Dr. *Edwards* and and others.

A New *Primer*, entituled, Mr. *Hool's Primer*; more easie and delightsome for the learner than any yet extant, having 21 several representations of Persons, Beasts, Birds, &c. answering the several letters of the Alphabet, in a Copper plate, laying also the surest foundation for true spelling; the defect whereof (in the ordinary teaching) is very much complained of.

Mr. *Hool's Rudiments* of Latine *Grammar* usually taught in all Schools; delivered in a very plain method for young beginners, containing 1. The common *Accidents*, examined and explained, called his *Posing Book*. 2. The *Terminations* and *Examples* of *Declensions* and *Conjugations*. 3. *Propria quæ Maribus, Quæ Genus*, and *As in Præsenti*, Englished and explained, for the use of young Grammarians, with a necessary *Index* to each part, called his *Parsing book*, by help whereof (in want of an able Schoolmaster) Gentlemen may teach their children themselves with much ease and delight.

Also Mr. *Hool's Grammar* in Latine and English, the shortest, orderliest, and plainest both for Master and Scholar, of any yet extant.

At his Shop also Gentlemen, Country-book sellers, and Chapmen may bee furnished or provided with all sorts of English & Latine books, and of other foreign Languages as they please.

The

The Authours Preface TO THE READER.

THE doctrine of the ANABAPTISTS, *Courteous Reader, to give it thee in a single expression, is nothing but* lying *and* deceit. *Thou haply thinkest them a sort of people* divinely *inspired, and* Prophets: *Thou art deceived. They are* false Prophets *and false teachers, as being a contagion, than which hell it self hath not vomited up a more dangerous since the beginning of the world. For I do not think it can bee easily demonstrated, what other mischief could have reduced not onely the* Netherlands, *but almost all* Germany, *into so great calamity and devastation. When I more narrowly look into the* Heresie *of these men, I confess I am puzzel'd to finde a name for the Monster, but what its aims are, I may haply guess.*

Its first part speaks a Lyon, its last a Dragon, the midd'e a pure Chimæra.

I call it a Monster, *and I may add the most monstrous that ever was, as having in it the Ingredients of all formerly condemned Sects. Which when I consider, me thinks all the ancient*

ent Hereticks, *such as* Nicholas Antiochenus, *the* Gnosticks, *the* Valentinians, Noetians, Sabellians, Patropassions, Parmenians, *present themselves anew out of Hell to me. So that I can make no other judgment of* THOMAS MUNTZER, *that Authour and raiser of a most pernicious Sect, then that he hath re-erected the Standards of all former heresies. But that it may not be said, as in the Proverb, that* Affrick *alwayes furnishes us with Novelties, he also with his desperate disciples, hath sacrilegiously attempted to advance some altogether new and unheard-of opinions, whereof who shall say that what is* MADE *is* GOOD, *must be very extravagant. Out of these, have they resolved and decreed, that children till they come to age, are onely* Catechumeni, *and ought not to be clad with the robe of holy* Baptisme. *Out of these, have they declared a* community *of all things. Out of these, teach to dishonour and discard Magistrates, who are the living ectypes of God, while in the mean time they themselves aspire to Soveraignty, and would be accounted Potentates, when they are indeed the wickedst among men; Dissemblers, Cheats, Hypocrites, Novaters, or Advancers of Novelties, and the subtile generation of the old Viper* Novatus. *Which said* Novatus, *if I display in the colours wherein the holy Father and Martyr* Cyprian *sets him forth, discreet men shall be my Judges, whether I have not hit the mark, and the same description most fitly suits the greatest part of the Proselytes of*

Muntzer

Muntzer. *As concerning* Novatus *& sent that Ornament of his* Carthage, *lib.* 11. *Epiſt.* 8. *to* Cornelius *then Biſhop of* Rome) We needed not any relations to be ſent to us of him, ſince that from us you were to expect a more particular account of *Novatus*, a man that is a conſtant Advancer of novelties, of an inſatiable avarice, furious in his rapines, blown up with arrogancie and pride, even to aſtoniſhment; a man not admitting any good underſtanding with the Biſhops: the end of his curioſity is to betray, of his flattery to ſurpriſe, his love is dogg'd by his infidelity, he is the fuell and fire-brand that heightens the combuſtions of ſedition, and the hurrican and tempeſt which cauſes the ſhipwrack of Faith, an oppoſer of Tranquility, and an enemy to peace. *Theſe were his thoughts of* Novatus, *which what wiſe man but will allow us to attribute to our* Novators? *Certainly, if* John *that* Botcher *of* Leiden, *the ulcer and deformity of that gallant City, were to be drawne in his own colours, we need borrow them no where elſe. You therefore, Orthodox Doctors, reduce thoſe erroneous and miſerably ſeduced men, which yet are ſo, into the way of Truth, Deliver them, I beſeech you out of this phrenſy, and omit no opportunities which may help to recover them out of this imaginary diſeaſe to which they are ſo accuſtomed.*

This

This shal bee your reward, this is the prize you shall obtain. Him that overcometh, will I make a Pillar in the Temple of my God, and I wil write upon him the name of my God, &c. *Revel.* 3. 12.

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1. THO-

1 THOMAS MUNTZER,

His OPINIONS, ACTIONS, and END.

The Contents.

MUntzers *Doctrine spreads, his aims high, his affirmations destructive; He asserts* Anabaptisme, *rests not there, but grows worse and worse in his opinions and practises; his large promises to his party and the common people: he endeavoured to set up himself, pretending to restore the Kingdom of Christ; being opposed by the* Landgrave, *his delusive Animation of his followers; their overthrow; his escape; he is found, but dissembles himself; is taken, but yet obstinate; the* Landgrave *convinceth him by Scripture, when being racked, he laugheth, afterward relenteth; his last words; is deservedly beheaded, and made an example.*

2 JOHN MATHIAS.

The Contents.

JOhn Mathias *repairs to* Munster, *his severe edicts, he becomes a malicious executioner of* Hubert Truttling, *for contumelious expressions touching him; his own desperate end.*

3. JOHN BUCKHOLD, or JOHN of LEYDEN.

The Contents.

JOhn Buckhold *his character, his disputing and contention with the Ecclesiasticks concerning Padobaptism; he succeeds* John Mathias, *he comforts the people with a pretended revelation; he makes* Bernard Knipperdoling *of a Consul,*

sul, to become common executioner, Buckhold feigneth himself dumb, he assumes the Magistracy, he allows Polygamy, *he takes to himself three wives; he is made King, and appoints Officers under him; his sumptuous apparel; his Titles were King of Justice, King of the new* Jerusalem; *his throne, his Coin and motto thereon; The King, Queen, and Courtiers wait on the people at a Feast; with other digressions. The King endeavours to raise commotions abroad, is haply prevented. He suspects his own safety; his large promises to his Captains, himself executes one of his wives, he feigns himself sick, and deludes the people with an expectation of deliverance; in the time of famine, forgets commiserity; he is betrayed by his Confident, is brought prisoner before the Bishop, who checks him; his jesting answer and proposal; he is put to a Non-plus, is convinced of his offences, his deserved and severe execution.*

4. HERMANNUS SUTOR.

The Contents.

HErman *the* Cobler *professeth himself a Prophet, &c. he is noted for drunkenness; The ceremonies he used in Anabaptisme,* Eppo *his Host discovers him and his followers to be cheats;* Hermans *wicked blasphemies, and his inconstancy in his opinions, his mothers cruelty; his Sect convinced, and fall off from him; by one* Drewsis *of his Sect he is handled roughly;* Herman *is taken by* Charles *Lord of* Gelderland, *&c. and is brought prisoner to* Groningen; *when questioned in his torments, he tortured himself, and died miserably.*

5. THEODORUS SARTOR.

The Contents.

THeodor *the* Botcher *turns Adamite, he affirms strange things, his blasphemy in forgiving of sins, he burns*

his cloaths, &c. and causeth his companions to do the like. He and his rabble go naked through Amsterdam, *in the dead of night, denouncing their woes, &c. and terrifie the people. They are taken and imprisoned by the Burghers, but continue shamedesse. May 5. 1535. they are put to death; some of their last words.*

6. DAVID GEORGE.

The Contents.

DAvid George, *the miracle of the Anabaptists. At* Basil *he pretends to have been banished his Country for the Gospels-sake; with his specious pretences he gains the freedom of the City for him and his. His Character. His riches. He with his Sect enact three things. His Son in Law doubting his new Religion, is by him questioned; and upon his answer excommunicated. His wifes death. He had formerly voted himself immortal, yet* Aug. 2. 1556 *he died, &c. His death troubled his disciples, His doctrine questioned by the Magistrates, eleven of the Sectaries secured. Eleven Articles extracted out of the writings of* David George, *Some of the imprisoned Sectaries acknowledged* David George *to have been the cause of the tumults in the lower parts of* Germany, *but disowned his doctrin.*

Conditions whereupon the imprisoned are set at liberty:

The Senate vote the doctrine of D. G. *impious, and declare him unworthy of Christian burial, and that his body and books should be burned, which was accordingly effected.*

7. MICHAEL SERVETUS.

The Contents.

SErvetus *his converse with* Mahumetans *and* Jewes. *He disguiseth his monstrous opinions with the Name of Christian Reformation. The place of his birth. At the 24. year of his age, he boasted himself the onely* Teacher *and*

Sect of the world, He inveighed against the Deity of Christ. Oecolampadius confutes his blasphemies, and causeth him to be thrust out of the Church of Basil. Servetus held but one person in the Godhead to be worshipped, &c. He held the holy Ghost to be Nature. His horrid blasphemy. He would reconcile the Turkish Alcoran to Christian Religion. He declares himself Prince of the Anabaptists. At Geneva Calvin faithfully reproves Servetus, but he continues obstinate. Anno 1553. by the decrees of several Senates, He was burned.

8. ARRIUS.

THE CONTENTS.

Arrianisme its increase, *Anno* 323.

THe General Council at Nice, Anno 325. called as a Remedy against it, but without success. The Arrians misinterpret that place, Joh. 10. 30. concerning the Father and the Son. They acknowledged one only God in a Judaical sense. They deny the Trinity. Arrius his wretched death, Anno 336.

9. MAHOMET.

The Contents.

MAhomet characterised. He made a laughing-stock of the Trinity. He agreed with Carpocrates, and other hereticks. He renewed Circumcision, and to indulge his disciples, he allowed them Polygamy, &c. His Iron Tomb at Mecca.

10. BALTHAZAR HUBMOR.

The Contents.

HUbmor a Patron of Anabaptisme. He damned usury. He brought in a worship to the Virgin Mary, &c. The Senate of Suring by a Council reduced him. He renounced the heads

heads of his former doctrine. Himself or Sect still active. He is taken and imprisoned at Vienna *in* Austria. *He and his wife both burned.*

11. JOHN HUT.

The Contents.

JOhn Hut *the prop and pillar of Anabaptisme. His credulity in dreams and visions. He is accounted a true Prophet by his Proselytes. At* Merhern, *his Fraternity became as it were a Monastery.*

12. LODOWICK HETZER.

The Contents.

LOdowick Hetzer *a famous Heretick. He gaint Proselytes in* Austria *and* Switzerland. *Anno* 1527. *at a publick disputation* Oecolampadius *puts* Hetzers *emissaries to their shifts.* Hetzer *denied* Christ *to be coessentiall with the Father. His farewel to his Disciples. He is put to death for Adultery.*

13. MELCHIOR HOFMAN.

The Contents.

HOfman *a Skinner, an Anabaptist;* Anno 1528, *seduced* 300. *men and women at* Embda *in* West-Friesland. *His followers accounted him a Prophet. At* Strasburg, *he challenged the Ministers to dispute, which was agreed upon* Jan. 11. 1532. *where being mildely dealt with, he is nevertheless obstinate. Other Prophets and Prophetesses deluded him. He deluded himself, and voluntarily pined himself to death.*

14. MELCHIOR RINCK.

The Contents.

MElchion Rinck, *an Anabaptist. He is accounted a notable interpreter of dreams and visions. His disciple* Thomas Scucker *in a waking-dream cut off his brother* Leonards *heads, pretending for his murder obedience to the decree of God.*

15. ADAM PASTOR.

The Contents.

ADam Pastor *a derider of Paedobaptisme. He revived the* Arrian *heresie. His foolish interpretation of that place,* Gen. 2 17. *so often confuted.*

16. HENRY NICHOLAS.

The Contents.

HEnry Nicholas, *Father of the Family of Love. He is against Infant-Baptisme. His divellish Logick.*

The End of the Contents.

THO-

THOMAS MUNTZER.

Nei nihi quot sacras iteraus Baptismatis undas
Muntzerus Stygijs Millia tinxit aquis!

His OPINIONS, ACTIONS, And END.

THE CONTENTS.

MUntzer's *Doctrine spreads, his aim's high, his affirmations destructive; Hee asserts* Anabaptisme, *rests not there, but grows worse and worse in his opinions and practises; his large promises to his party and the common people: he endeavours to set up himself, pretending*

ing to reſtore the Kingdome of Chriſt; being oppoſed by the Landgrave, *his deluſive animation of his followers; their overthrow; his eſcape; he is found, but diſſembles himſelf; is taken, but yet obſtinate; the* Landgrave *convinceth him by Scripture, when being racked, hee laugheth, afterward relenteth; his laſt words; is deſervedly beheaded, and made an example.*

Anno 1521, 1522.

ABout the year of our Redemption, M. D. XXI. and M. D. XXII. there roſe up in *Saxony* near the River *Sales*, a moſt inſolent Sect of certain *Enthuſiaſts*, among whom *Nicholas Storkius* was no ordinary perſon. Theſe preſumptuouſly boaſting that their *Dreams*, *Viſions* and *Revelations*, were inſpired into them from heaven, had ſlily ſcattered it among other ſeditious perſons of the ſame kidney; *That the world was to be reformed by their means*, which done, *and the wicked utterly cut off from the face of the earth, it ſhould be governed by* Juſtice *it ſelf*. All that gave not up their names, and embraced their Sect, they branded with the name of *ungodly*. Out of this Sodomitical lake ſprung THOMAS MUNTZER, one that boaſted that hee had had communication with God. This man's doctrine incredibly ſpred, as being in the firſt place levell'd at the holy Doctors of the *Reformed Religion*; And from thence diſcharged at the *Magiſtrates* themſelves; for the Chriſtian flock being once deprived of theſe two conſtitutions of men, there were nothing to hinder the greedy Wolves to break out into all rapine and oppreſſion. And this is the reaſon why the *Wolves*, that is to ſay, the *falſe Teachers*, have ever moſt violently oppoſed the the *Miniſtry* and the *Magiſtracy*, in hopes, if poſſible, to draw theſe from the care and charge of their flocks, or at leaſt to bring them into concerns with their ſheep, which by that means ſhould ſtray into their parties. This *Muntzer* did both by his teachings and writings publickly affirm, that the *Preachers of that time that contributed their endeavours to the advancement of the Goſpel, were not ſent by God, but were*

Hereticks their uſual pretence.

Muntzer a quick Scholar in a bad ſchool.

His Doctrine ſpreads,

His aim's high.

The end that Hereticks propound to themſelves, in oppoſing the Miniſtry and Magiſtracy.

His affirmations deſtructive.

meer Scribes, and impertinent interpreters of the Scriptures; That the Scriptures and the written word, were not the pure word of God, but onely a bare Teſtimony of the true word; that the true reall word was ſomething that were intrinſecall and heavenly, and immediately proceeding out of the mouth of God, and conſequently to be learned intrinſecally, and not out of the Scriptures, or by any humane ſuggeſtion. With the ſame breath he brought Baptiſme into contempt, moſt inconvincibly affirming that there was no warrant from God for Pædobaptiſme, or baptiſme of children, and that they ought to be baptized after a ſpirituall and more excellent diſpenſation. He further endeavoured to teach that Chriſts ſatiſfaction for us was unneceſſary, whatever honeſt and weak underſtanding men could urge to the contrary; That matrimony in the unfaithfull and incontinent, was a pollution, meretricious and diabolical; That God diſcovered his will by dreames (whence it was that he was mightily infatuated with them) holding that thoſe were (as it were) communicated by the holy Ghoſt. Hereupon was he acknowledged by his followers for ſome heavenly and ſpirituall Prophet, and it was believed that he was thus taught by the ſpirit of God, without any humane aſſiſtance. This doctrine did he diſperſe throughout all Germany by printed books and Epiſtles, which the tinder-brain'd diſciples of his ſeditious ſect were ſoon fir'd with, read, approved, and propogated. The ſame man in the yeares M. D. XXIII. and M. D. XXIV. taught at Alſted which is a City in Saxony, near Thuringia; and when not onely the Miniſters, but alſo the Magiſtrates lay under the laſh of his calumny, inſomuch that his Sermons were ſtuff'd with moſt ſeditious and bitter invectives againſt them, and pretending to groan for the return of loſt liberty, and for the inſufferable preſſures of the people under Tyranny, he complained of it as a great grievance, that their wealth and eſtates were the prey of the Magiſtrate, and therefore would perſwade them that a remedy was timely to be applied to theſe things. Being for this doctrine diſpatched out of Alſted, he comes to Norimberg; and thence without diſcontinuing his journey into Baſil, and thence into Switzerland, from whence at length he came to Cracovia,

Anabaptiſts their leading principle.

Seldome reſt there, but grow worſe and worſe.

Sectaries like tinder, are ſoon on fire.

Anno 1523. 1524.

An uſual pretence to raiſe ſedition.

Hereticks reſtleſſe.

via, where at a certaine town called *Grieſſen*, he continued ſome weeks. In the mean time he was no leſſe idle then ever, and that eſpecially in the Country of *Stulingen*, where hee ſowed ſo much of his contagious ſeed among his factious diſciples, as afterwards thrived into an extraordinary harveſt. At the ſame time he publickly ſcattered abroad his doctrine of *Baptiſme*, and the *word of God*, in ſoch ſort as we have touched before. Departing out of his Countrey, and wandring up and down *Mulhuſium* in the Countrey of *During*, he writ letters to ſome of the moſt confident to his Religion; by whoſe countenance and aſſiſtance factious ſpirits were ſometimes more and more exaſperated againſt the Magiſtrate. Some ſmall time before the Counntrey people took up arms, he ſent up and down certain Brieſes by Meſſengers, wherein were divers things, and among the reſt was repreſented the greatneſſe of thoſe warlike inſtruments which were caſt at *Muloufium* upon occaſion of this ſedition, ſo to encourage and enflame the fiery followers of his faction. For having ſtayed two moneths at *Grieſſen*, and that he thought he could not ſo much advance his deſignes if he returned into *Saxony* becauſe his affaires proſpered not according to his deſires in thoſe places, he returns back to the people of *During* and *Mulhuſium*. But before hee was arrived thither, LVTHER had by letters forewarned the reverend Senate of *Mulhuſium* concerning him, that they ſhould beware of him as of a deſtroying wolfe, and fitter to bee ſhunned then Serpents, or whatever Mankind beares any antipathy to, for that both at *Swickaw*, and not long before at *Alſted*, he was accounted a tree ſufficiently evill and corrupt, which bore no other fruit but Tumult and inevitable deſtruction; and one, who, no more then his Comerades, could ever bee brought to make any defence of their opinions, among which was, *That they all were Gods elect, and that all the children of their Religion were to be called the children of God; and that all others were ungodly, and deſigned to damnation.* And divers other things to the ſame purpoſe were contained in the foreſaid letter, which was dated from *Weimaria*, on Sunday, being the day of the Aſſumption of *Mary*, in the year M. D. XXIV. *Muntzer* in the

Luther *adviſeth the Senate to beware of* Muntzer, *and his opinions.*

mean

mean time with words plausibly sweetned, drew away the minds of all he could to favour his party, and by promising mountains of gold to the common people, to the end they should cry him up with the general acclamations of being a true Prophet, it came to passe that a very great concourse of the dregs of the people repaired to him from *Mulhusium* and other places; nay, by his subtilty and the authority he had gotten, he perverted the very Magistrate of *Mulhusium*, and made him a new abettor of his opinion. And this was the first original of the mischief; and thence divers other *Hydra's* of seditions like so many excrescencies took a sudden growth from this. For all men's goods became common, and he taught that no man had any propriety in what he enjoied. To which he added, that it was revealed to him from God, that *the Empire and Principalities of this world were to be extirpated, and that the sword of* Gideon *was put into his hands to bee emploied against all Tyrants, for the assertion of true liberty, and the restauration of the Kingdome of Christ*: and at this time he gave orders for the preparing of certain warlike engines. While he was wholly taken up about these things, that is, in the following year M.D. XXV. the countrey people throughout *Swedland* and *Francons*, and diverse other places, rise up against their *Magistrates*, forced away a great part of the Nobility, plundered Towns and Castles, to be short, made an absolute devastation by fire and sword. The *Landgrave Henry* being moved at these things raises a warr, and fought the countrey people, the first time near *Frankenhusium*, the fourteenth day of *May*, which done, he prepared himself for a second fight to be fought the next day, which *Muntzer* having intelligence of, said by way of animation to his followers, What are those Cannon-bullers? I will receive them in my gloves, and they shall not hurt me, whereby the countrey people being encouraged, were the next day beaten by the *Landgrave*, five thousand slain, and three hundred taken, who had all their heads cut off; so that, while they were ambitious of *Liberty*, they lost even the liberty of *life* it self. And herein was the ancient Proverb verified, Warr is most delightful to those that had never experienced it. The

Muntzers *large promises to his party, and the common people.*

Magistrates seduced, most ominous.

Muntzer *endeavours to set up himself, pretending to restore the Kingdom of Christ.*

An ill president soon followed.

The Landgrave *raiseth a war, and fighteth* Muntzer *and his party.*

Muntzers *delusive animation of his followers. Their overthrow.*

discreeter part of the countrey people, having laid down their arms, put their hands to the golden plough, to hold which they had been designed, rather than to mannage Lances and Pole-axes. *Muntzer* escapes to *Frankenhusium*, and hid himself in a house neer the Gate, where a certain Nobleman had taken up his quarters. This mans servant going up into the upper roomes of the house to see how they were accommodated, findes one lying upon a bed, of whom hee enquired, whether he were of those who had escaped the fight, which he denied, averring that hee had lain some time sick of a fever: whereupon looking about, hee perceives a little bag lying carelessly neer the bed side; he opens it and finds letters from *Albert* Count of *Mansfield*, wherein hee dehorted *Muntzer* from his wicked purpose, and from promoting the tumult already raised. Having read them, he asked him whether they were directed to him, who denying he threatens to kill him; whereupon he cried quarter, and confessed himself to be *Muntzer*. Hee is taken, and brought before *George Duke* of *Saxony* and the *Landgrave*, whereupon they having made him confesse that hee was the cause of the popular insurrection, and sedition; he answered that hee had done but his duty, and that the *Magistrates who were oppossers of his Evangelical doctrine, were by such means to bee chastised*. To which the *Landgrave* made answer, and proved it by several testimonies of Scripture, that all honour is to given to the *Magistrate*; and that all tumult raised in order to a mans particular revenge, was by God forbidden *Christians*. Here *Muntzer* being convinced, held his peace. Being laid upon the rack, while hee cried out aloud and wept, the Duke of *Saxony* spoke to him to this purpose; Now thou art punished, *Muntzer*, consider with thy self by what unspeakable ways thou hast seduced and brought so many to destruction! whereat *Muntzer* broke out into a great laughter, saying, This is the judgment of the countrey people. But when being brought to his death, hee was thrust into close prison, 'tis wonderfull how faint-hearted hee was, and stood extreamly troubled in mind, not being able to give any account of his *Faith*, but as the Duke of *Saxony* pronounced before him, and which hee told him, hee was to make a confession

Muntzers escape.

It is found out but dissembles himself.

Muntzer taken, yet obstinate.

The Langrave convinceth him by Scripture.

Muntzer when racked, laugheth, but afterward relenteth.

sion of before God: Being surrounded with souldiers, hee openly acknowledged his wickednesse, and withall addressed these words to the Princes that were present; shew mercy and compassion, yee Princes, lest hereafter, you incur by my example the punishment I now suffer; Read and attentively consider the holy Books of the *Kings*. Having said this, his head was struck off, and fastened to a stake, for a monument and example to others.

His last words.

Is deservedly beheaded.

Primus hic è Batavis Muntzeri dogma ſequutus
Turbavit miris Weſtphaliæ regna modis.

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JOHN MATHIAS *repairs to* **Munſter,** *his ſevere edicts, he becomes a malicious executioner of* Hubert Trotiling, *for contumelious expreſſions touching him; his own deſperate end.*

IN

IN the year of our Lord God, M. D. XXXII. at *Munſter* (which is the Metropolis of *Weſtphalia*) a certain Prieſt called *Bernardus Rotmannus* undertook to preach the Goſpel of *Chriſt*; which being done with great ſucceſſe, certain meſſengers were ſent to *Marpyrgum*, a place in *Haſſia*, whoſe buſineſs was to bring along with them ſome men of learning and good converſation, who ſhould bee helpfull in the propagation of the Goſpel. From *Marpyrgum* were there ſome diſpatched, who arriving at *Munſter*, reduced the principall heads of Chriſtian Religion into *thirty nine Articles*, which they propoſed to the Magiſtrate, being ready, (as they pretended) to make good and prove the ſaid heads, by places of the holy Scriptures; which was effected. The *Religious*, and (as they are called) the *ſpiritual* who were poſſeſſed of the chiefeſt Church, could by no means digeſt this, ſo that departing the City, they cauſed much trouble to the Citizens. Upon this weighty buſineſſe, the Magiſtrates and Citizens ſate in long and prudent conſultations. At length there was a certain agreement, upon theſe terms, *viz.* That all injuries committed in thoſe Tumults ſhould be pardoned, and that the Goſpel ſhould be freely preached in ſix Pariſh Churches, and that the Church of *our Lord* only ſhould be abſolutely reſerved to them. Theſe conditions were readily ſubſcribed to by both ſides, and thereupon all things laid aſleep in peace. But this peace was not long undiſturbed by the *Devill*, (that irreconcileable enemy of peace and virtue) and therefore by doing at *Munſter* what hee had done at other places, that is, by raiſing up out of the jaws of Hell, the ſeditious and peſtiferous *Anabaptiſts*, thoſe importunate diſturbers and *turn-pikes* of the *Goſpel*; his deſign was not onely to diſcourage the good and godly, but withall, ſhamefully to deſtroy the Goſpel it ſelf. For in the ſame year there riſe up at *Harlem a Baker* called *John Mathias*, a man utterly unlearned, yet craſty and boldly eloquent. This man being exceſſively lecherous, neglected and ſlighted his own wife, who being ſomewhat well ſtricken in years, was ſo much the leſſe fit for the exerciſes of *Venus*. Being therefore over head and ears in

Anno 1532.

Pretenders to Religion, prove uſually the diſturbers thereof.

The devill an enemy of peace.

John Mathias *a Baker at* Harlem.

His lechery notorious.

in love with a certain *Virago* who was an Alehouse-keepers daughter, he could not resolve of any way more advantageous to seduce, then by an *Angelical carriage*, and a counterfeit *sanctity*. He made frequent visits to her, and entertaining her with his visions and revelations, he thereby drew her to his opinion, and conveighed her into a secret place in *Amsterdam*, where he professed himself a Doctor and a Preacher, affirming that God had revealed certain secrets unto him, not yet revealed to others, and that he was *Enoch* the second high Priest of God. Upon some he *laid hands* and sent them two by two as *Apostles* and messengers of *Christ*, dispatching to *Munster* one *Gerard* a Bookseller, and *John Buckbold* the Botcher of *Leyden*, others into other places. These emissary messengers of Christ, or rather of Satan, boyled over with their various opinions, held marriages of no account, and dreamed diverse other things. Some taught by parables, and their own illusive dreams; others acknowledged not him a *Brother* who defiled his Baptisme with sins; others preferred the *Baptisme* of *John* before that of *Christ*; others taught that all Magistrates, and whoever were unsatisfied with their Religion, ought to bee destroied root and branch; some would acknowledge nothing but their own visions and prophecies; others, that all the Prophets and Teachers that were departed this life, should shortly rise again, and should reign with Christ upon earth a thousand years, and should receive a hundred fold for what ever they had left behind them. Some of these men affirmed that they had communication with God, some with Angels; but the more discreet and wiser sort of men conceived that their conferences had been with the Divel. Hereupon the great Prophet *John Mathias* (upon whose account his most vain Apostles already proclaimed a Peace) perceiving an occasion by this means of domineering in this world, consecrated in his stead his disciple *James Campensis*, a Sawyer, Bishop at *Amsterdam*, committing unto his charge the people, to be seduced with the same zeal, as he had begun. These things being thus fairly carried, he repaired to *Munster* to his Apostle and Ambassadour *John Buckbold*, whom hee made Governour of the City, who presently published these

At Amsterdam *he professeth himself a Doctor, and a Preacher.*

A murtherous opinion.

John Mathias *repairs to* Munster.

theſe ſevere edicts. *That every man ſhould bring his gold and ſilver, and whatever were of greater importance, into the common heap, and that no man ſhould detain any thing at his houſe; for the receiving of which things ſo collected a place was appointed.* Though the people were not a little aſtoniſhed at the rigour and ſeverity of the edict, yet did they ſubmit thereto. Moreover he forbad the reading of all books but the *Bible*, all which that they ought to bee burnt, the divine authority had by him, its witneſſe commanded. *His ſevere edicts*

At this very time a certain Tradeſman, whoſe name was *Hubert Trutiling*, had ſcattered ſome contumelious expreſſions concerning this great Prophet; whereat he being immeaſurably incenſed, even to the loſs of all compaſſion, cauſed the foreſaid *Trutiling* to be brought into the Market place, where he is accuſed and ſentenced. Whereupon he himſelf laying his violent hands upon this innocent man, lays him along upon the ground; in that poſture he runs him through with a ſpear; but finding by the palpitation, that there was ſome remainder of life, he made him to be conveighed thence, and taking a muſket from one that ſtood by, which was charged, killed him, intimating that hee was commanded by God, (that is to ſay, his own, (who was a murtherer from the beginning) to do what he had done. This noble exploit performed, he took a long lance in his hand, and haſtily ran about the City, crying out that hee was commanded by God the Father to put to flight the enemy, which at that time had cloſely beſieged *Munſter*. Having taken the ſaid weapon, and running like a mad man upon the enemy, hee himſelf was run through by a ſouldier of *Miſna*. *He becomes a malicious executioner of* Hubert Trutiling, *for not ſiding with him.* *His deſperate end.*

JOHN BUCKHOLD, or, JOHN of LEYDEN.

Agressusque nefas magnum et memorabile, Regem Somniat, abjecta forsitæ sceptra gerens.

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JOHN BUCKHOLD *his character, his disputing and contention with the Ecclesiasticks concerning Pædobaptisme; he succeeds* John Mathias, *he comforts the people with a pretended revelation; he makes* Bernard Knipperdoling *of a Consul, to become common executioner,*

executioner. Buckhold feigneth himself dumb, he assumes the Magistracy, he allowes Polygamy, *he takes to himself three wives; he is made King, and appoints Officers under him; his sumptuous apparell; his Titles were, King of Justice, King of the new* Jerusalem; *his throne, his Coin and motto thereon; The King, Queen, and Courtiers waite on the people at a Feast, with other digressions. The King endeavours to raise commotions abroad, is haply prevented. He suspects his own safety, his large promises to his Captaines, himself executes one of his wives, he feignes himself sick, and deludes the people with an expectation of deliverance, in the time of famine, forgets community; he is betrayed by his confident, is brought prisoner before the Bishop, who checks him; his jesting answer and proposall; he is put to a Non plus, is convinced of his offences; his deserved and severe execution.*

JOHN BUCKHOLD was a Botcher of *Leydea*, a crafty fellow, eloquent, very perfect in the Scriptures; subtle, confident, more changeable then *Protæus*, a serious student of sedition, briefly, a most fervent *Anabaptist*. This man being sent by *John Mathias* to *Munster* was a perpetuall thorn in the sides of the *Ecclesiasticks*, craftily sifting them about the baptisme of *Pædobaptisme*, in which employment he spent nine whole moneths, and most commonly making his party good with them, both as to disputation and litigious contention, while in the mean time he secretly spawn'd and scatter'd the doctrine of Anabaptisme, as much as lay in his power. About that time a certain unknown Preacher of the word of God, one *Hermanus Stapirulus* of *Meurs* came to *Munster*, who supplying the place of *Rotmannus* in preaching, seduced him, and leavened him with *Anabaptisme*, and he also publickly anathematized *Pedobaptisme*. This gave occasion of raising tumults among the people; they who before were onely secretly instructed by *John Buckhold*, discover themselves openly to the world, and lay aside all disguises of their intentions; in most parts of the City, they have their frequent meetings; in divers houses, but all in the night time, whereat the Magistrates being incensed, and offended,

John Buckhold *his character.*

His disputing and contention with the Ecclesiasticks concerning Pædobaptisme.

Conventicles usually the nurseries of Tumults.

offended, prohibited their Conventicles, and ſome they baniſhed; But they weigh not this any thing, and being ſent out at one gate, they came in at another, and lay concealed among thoſe that were the favourers of their Sect. Hereupon the Senate cauſed all the *Eccleſiaſticks* to aſſemble at the Palace, to diſpute the buſineſſe of *Pædobaptiſme*. In this Aſſembly, *Rotmannus* ſtood tooth and naile for the *Anabaptiſts*; but thoſe of the Reformation fully refuted their errors, as the publick acts concerning that buſineſſe do abundantly teſtifie. At this very time the Miniſters of the Church of *Argentoratum* ſigned and ſet out an account of their Faith in a printed Book. Hereupon the Senate of *Munſter* by a publick edict baniſhed the *Anabaptiſts*, out of the City; which edict, they, perſiſting in contention, oppoſed, being now arrived to that raſhneſſe and impudence, that they thruſt a reformed Preacher, one *Peter werthemius* out of the Church. Yea, ſome of them rioting about the City,) whereof the Ringleader was *Henry Rollius*) cryed out as they went, *Repent and be rebaptized, otherwiſe will the heavy wrath of God fall upon you!* Theſe things hapned about the end of the year M. D. XXXIII.

Anno 1533. &c.

and the beginning of M. D. XXXIV. Some honeſt-hearted and harmleſſe men, partly out of an apprehenſion of divine wrath (as they made them believe) partly for fear of men, ſuffered themſelves to be waſhed in the laver of *Anabaptiſme*. For, the *Anabaptiſts* leaving their dennes, broke into the City without any controll, and with an unanimous violence aſſaulting the Market place, they ſoon poſſeſſed themſelves of the Palace and the Magazine, ſentencing with loud conclamations and ſuch as required a greater voice then that of *Stentor*, that all were to be deſtroyed as ſo many Heathens and Reprobates, that did not embrace Anabaptiſme. In this tumult, a certain young man of *Burchſtenford* was killed. This gave occaſion both to the *Papiſts*, and to thoſe of the *Reformation* to provide for their ſafety. The chiefeſt Patrons of the Anabaptiſtical Hereſy were, *Bernard Rotman*, *John Buckhold*, *Bernard Knipperdoling*, *Gerard Knippenburch*, *Bernard Kyachting*, &c. Theſe two parties having skirmiſhed with as great eagerneſſe and animoſity as greater armies exaſperated one againſt another,

Anabaptiſts their bold attempt.

another, for ſome days, there followed a Truce, whereby it was agreed that every one ſhould quietly enjoy, and perſever in his own Religion. However the ſurges of Anabaptiſme were not yet laid, till they had entered into a conſpiracy to drive thoſe of the Reformation out of the City. The moſt eminent of the Conclave writ to the Anabaptiſts of the Cities adjoining, *viz.* to theſe of *Dulmen*, *Coesvelt*, *Soyſt warendorp*, and *Oſenburg*, that leaving all things behind them, they ſhould repair with all ſpeed to *Munſter*, promiſing they ſhould have ten-fold what ever they left. Being enticed by theſe propoſitions, husbands and wives leaving all behind them, came in ſwarms to *Munſter*. A great number of the more religious Inhabitants looking on that ſtrange rabble as an inſufferable grievance to their City, left it to the diſpoſal of the Anabaptiſts, who being by this means increaſed in number, became alſo more extravagant, degraded the Senate, and choſe another out of themſelves, wherein were Conſuls, *Gerard Knippenburg*, and *Bernard Knipperdoling*, whoſe Effiges is the enſuing.

BER-

Quò non fastus abit? quid non Rex impius audet?
Carnificem fecit, qui modò Consul erat.

Anabaptists where Masters, most insolent.

BEing now become Lords and Masters, they in the first place seized on *Maurice* Church, and burnt it, and the houses all about it, thence falling forcibly upon other holy places and Monasteries, they carried away Gold, Silver, Ornaments and Utensils, and whatsoever else was of any consequence. Upon the fourth day after those rapines, trudging up and down the streets and high-ways, they with a horrible howling, uttered, *Repent*,

pent, Repent! to which is added; *Depart, depart, lee gaue yee wicked, otherwise woe lee to you!* This done, they immediately went armed in multitudes, and with unspeakable barbarisme and cruelty, turned out their miserable fellow-citizens, as enemies to their Religion, out of their houses and possessions, and thrust them out of the City without any consideration of age or sex, so that many women with child had their misfortune seconded with that of dangerous abortions. The *Anabaptists* presently by what right they please, seize to themselves the possessions of the banished: so that the honest and godly party being cast out of the City, fell into the hands of the souldiers, who had block'd up the City and all the *avenues*, as among enemies, by whom some were taken, others unadvisedly killed; at which entreaty the other honester part of citizens being discouraged, and seeing, that guilty and not guilty fared alike, would not stirre a foot out of the City; which being closely besieged by the Bishops Army, all places were filled with blood, sighs, tears. Now do the mad men of *Munster*, and such as no Hellebore can have any effect on, grow insufferably insolent, and above all, that great Prophet *John Matthias*, of whom wee have spoken before: But that sally of his out of the City, those of *Munster* looked on as a great *Omen* of their destruction, and thought that the unexpected death of that most holy man did signify, that some great calamity did hang over their heads. But *John Buckhold* must bee his successor, a lid fit for the other pot; who addressing himself to the people, comforted them, perswading them that they ought not to mourn for that unlooked for miscarriage of the Prophet, for that it had long before been revealed to him, and withall, that hee should marry his widow. Upon *Easter* Eve they fell upon all the Churches and places of devotion about the City, and pulled down all the brasse works. Some few days after, *Bernard Knipperdoling* prophesied that all the chiefest men ought to be disqualified and degraded, and that the poor and the humble were to be exalted. Hee also declared, that it was the command of the divine Oracle, that all Churches should be demolished, which indeed was sufficiently performed. The very same day *John*

John Buckhold successor of John Mathias.

He comforts the people with a pretended revelation.

He makes Knipperdolling common executioner.

Buckhold putting into the hands of *Bernard Knipperdolling*, the Executioners ſword, conferred on him withall his employment, and that according to Gods command; ſo that he who had diſcharged the office of a Conſul, was now to execute that moſt diſhonourable employment of a common executioner. This moſt excellent condition he cheerfully accepted. By this time had the City been beſieged ſome moneths by the Biſhops forces when reſolving to ſtorm it, they loſt both Gentlemen, Commiſſion Officers & others, to the number of about four thouſand, upon which they quitted all hope of taking it by force. Some few dayes after *Whitſuntide*, the City being notwithſtanding the diſ-excecution of that aſſault ſtil beſieged, was wholly taken up to reſt and imaginary dreams, wherein there were ſpent three whole days; which done, *THE ANABAPTIST* being awaken, acted the part of *Zacharias*, *John Baptiſt's* father; for, pretending to be dumb, he deſired to have a Table-book; wherein he wrote down the names of twelve men, who ſhould be as it were the twelve Elders of *Iſrael*, and ſhould adminiſter all thing, at *Munſter*, as if it were the *New Jeruſalem*, and this he affirmed that hee was commanded to do from heaven. By this brokery d d this crafty knave chalk out his way to that ſoveraign dignity whereof he was ſo ambitious. But in the mean time, conſider by what a ſtrang *Stich* this excellently wicked *Botcher* did utterly diſ-repute that Magiſtrate whom God had ordained, and by the aſſiſtance of moſt illuſive dreames & his own excellency of playing the impoſtor, he poſſeſſed himſelf of that dignity. A while after our *Prophet* advanced certain concluſions tending to the allowance of *Polygamy*, whereat the Eccleſiaſticks made ſome oppoſition, but afterwards were content to ſit ſtill. So that, not long after the *Prophet* at one bout took to him three wives, whereof the moſt eminent was the widdow of the deceaſed Prophet *Jo. Mathias*, and whom he afterwards dignified with the title of *Queen*. This example of Kingſhip, ſome other knaves like himſelf did without any difficulty admit; but divers of the more godly citizens, looking on this thing with the greateſt indignation that might be, repairing to the Market place laid hands on the Prophet *Knipperdoling*, which occaſioning the people to take up armes, they ſet upon thoſe citizens

About 4000. men loſt at the ſiege of Munſter.

Buckhold feigneth himſelf dumb.

He aſſumes the Magiſtracy.

He allowes Polygamy.

He takes to himſelf ſpee wives.

A bad example ſoon followed.

Godlſ ond loyal citizens hate uſurpation.

Citizens in the palace, and having taken them, they delivered the Prophet and the Eccleſiaſticks out of their hands. Nine and forty of the ſaid Citizens were after a moſt barbarous manner put to death. Hereupon the Prophet cried out, that all thoſe who ſhould do any violence to thoſe enemies of God, ſhould do God a very high piece of ſervice, whence it came to paſs, that ſome were torn in pieces with Hooks; and not a few killed by *Knipperdolling* himſelf. Upon the four and twentieth of *June*, which is the day of the Nativity of *John Baptiſt*, in the year one thouſand five hundred thirty four, at *Munſter* or rather *Monſter*; (for ſo may that place bee called from the *monſtrous* and portentous pullulation of *Anabaptiſts*) there ſprung from Hell another new Prophet, one *John Tuyſentſchreuer*, a Goldſmith of *Warendorp*. The people being generally ſummoned to the Market place, this man acquainted them, that the moſt holy Prophet *John Buckhold* of *Leyden* was to bee exalted to Kingly Dignity, and that hee ſhould inherit the eternall ſeat of his Father *David*, and ſhould poſſeſſe it with farre greater Majeſtie. Having propheſied theſe things, *Buckhold* kneeling down confirmed all, ſaying, that ſo much had been revealed to him from God the Father ten days before; though it was againſt his inclination to undertake the difficulties of Government. The common people being aſtoniſhed at this extravagant piece of villany, tore their hair as they went; yet however ſome might ſmell out the cheat, fear was able to ſtifle all muttering. For, this Beaſt fatten'd for deſtruction, having been very ſucceſſeful in ſom encounters, had now aſſum'd what Authority he pleaſed. Behold, he that at *Leyden* was but a *Botcher*, is made *King* at *Munſter*; *John Buckhold* is inveſted with all the *Regalia* of ſupreme Authority. Having hereupon immediately degraded the twelve Counſellours of State, according to the wonted manner, he conſtitutes a Viceroy, Controller of his houſhold, four *Huiſſers* or common criers, a Noble man, a Chancellour, Cup bearers, Carvers, and Taſters, and Maſter-builders, and diſpoſed of all other officers as Princes uſe to do. The Kingly robes were ſome made of water'd ſtuffs, ſome made of ſilk, ſome of pure ſilk, ſome ſcarlet, ſome made more ſumptuous

Loyalty not always ſucceſsful

Heretick's their cruelty.

ANNO 1534.

John Tuyſentſchreuer *an upſtart, and abettor of* John Buckhold.

John Buckhold *confirms his deluſive propheſies*

He is made King.

He appoints officers under him

His ſumptuous apparel.

with the Gold of the Ornaments which the sacriledge had furnished him with, so that it can hardly be expressed how artificially, how gallantly, how indeed Emperor-like they were interwoven, being embroyder'd with gold, edg'd, scollop'd, and dispos'd into divers colours. His spurs were gilt with gold, and he had two Crownes of solid gold, and a golden scabbard. The King walking in these ornaments, two young men in a Courtly and magnificent habit, one of each side of him accompanied him, whereof one carried a naked sword, the handle whereof glisten'd with gold and precious stones; the other held up the *Holy Bible*, together with a golden Crown shining with most excellent pearls. A certain jewel dazeling the beholders with the bright sparkling of a Diamond, and whereat was hanged a golden apple (to represent as it were the world) wounded through with two swords a cross, hang'd at his neck. His Scepter was set forth with three golden incirculations. His Nobles, who were eight and twenty in number, clad in green and ashie coloured garments, and having on white Turbants, accompain'd him. The Kings title was, *THE KING OF JUSTICE, THE KING OF THE NEW JERUSALEM.* In the Market place there was erected a Throne for him of three steps high, which, when the King sate in it, was adorned with ornaments of more then *Attalick* sumptuousnesse. Some money he caused to be coin'd, whereon was this Latin inscription, *VERBUM CARO FACTUM QUOD HABITAT IN NOBIS*, that is, *The word made flesh, which dwelleth in us.* The City being all this while besieg'd, the Prophets and the Doctors published the book call'd *THE RESTITUTIONS*, wherein they endeavoured to defend that *monstrous* (I would say *Munstrous*) and seditious tumult, and all those almost infinite inconveniences that were consequent to it: but to prevent that poysonous Hydra, a Gospell antidote was prescrib'd. In the moneth of *August*, about S. *Bartholomew's* day, *John Tuyssenbroeur* went sounding a Trumpet through all the streets, thereby inviting all to the Lords Palace, where there being a sumptuous feast prepared, he magnificently entertained all that came. The King himself,

His Titles were King of Justice, King of the new Jerusalem.

His Throne.

His Coin and Motto thereon.

ſelf, the Queen, and all the Courtiers waited on them. At the laſt courſe he gave to every one a loaf of unleavened bread, ſaying, *Take eat, and celebrate the Lords death*; which done, the Queen in like manner carried about the *Cup*, by which ceremony, the Supper of the Lord, or rather that Scean of pleaſure, wantonneſs, and temerity, was certainly very frolickly celebrated. Hunger being baniſhed farre enough by this feaſt, the Prophet *Tuyſentschreuer* goes up to preach, requiring of them obedience and complyance with the word of God, whereunto, (with one head and as with one eye) they unanimouſly conſented. This obtained; he acquaints them, that it was revealed from the heavenly Father, that eight and twenty Eccleſiaſticks ſhould depart out of this City, that ſhould preach our doctrine throughout the world, whoſe names he recommended, and deſigned the way they were to take their journey, that is to ſay, ſix for *Oſenburg*, as many for *Warendorp*, eight for *Soyſt*, (for which quarter he himſelf was one) and the reſt for *Coeſveld*. Theſe exerciſes performed, the King went to Supper, and at the ſecond watch of the night cauſed the fore-mentioned Apoſtles to take their journey, giving unto each of them a *peece of gold*, with this charge, that neglecting their own ſafety, they ſhould depoſit it for a note and teſtimony of conſequent condemnation wherever they beſtowed it. They went their wayes, and never returned again, all having (except one who eſcaped the Gallows) met with puniſhments coreſpondent to their ſedition. For, being entred the fore-recommended Cities, they in a direfull manner howl'd out their, *Repent, repent, the axe is laid to the root of the Tree; if you repent not and be rebaptiſed, woe be to you, ye are undone.* But the ſeverall Senates of the ſaid Cities cauſed them to be apprehended, and brought before them to give an account of themſelves; who anſwered, That *they were divine Preachers of the Goſpel, called and ſent by God, and that all thoſe who would receive their doctrine muſt be baptized, and that all things were to be made common; but to thoſe that ſhould neglect theſe things, they were to leave the golden coin of eternal damnation.* Nay further, *That the* Goſpel *had not been preached as it ſhould have been, ſince the times of* Chriſt *and*

The King, Queen, and Courtiers waite on the people at a Feaſt.

A mock Sacrament.

A ſeditious Sermon.

Sedition goes not alwayes unpuniſhed.

Anabaptiſts of a levelling principle.

and the Apostles, but that there were two Prophets, the Progeny of truth it self, slipp'd down as it were from heaven, viz. John of Leyden, and David George born at Delph in the Low-countries, that there were many false Prophets, that is to say, the Pope of Rome, and Martin Luther, of Wittemburg, who was worse then the Pope. Being taken and cast into Irons, they were asked, by what right or priviledge they had thrust out of the City so many godly people, together with their wives and children, not granting them any toleration for their Religion, and had disinherited them of all they had? To which they replied, That the time was now drawing nigh, wherein the meek and the humble should inherit the earth, and that they followed the example of the Israelites, who with Gods approbation took away from the Egyptians their jewels and ear-rings. Moreover they boasted that Munster was well furnished with provisions, ammunition, and all things requisite to war, and that the King did daily expect great recruits out of Holland, Zealand and other places, by the means and assistance whereof, hee should bring the whole world under subjection; and all wicked and refractory Princes being subdued, should establish the peaceful reign of Justice. About the same time another Prophet fell down from heaven, one Henry Hilversom, a notable knave. This man acquainted the King that it was revealed to him from heaven, that God was pleased to bestow on him three most rich Cities, Amstelodam, Daventry, & Vesel, near Lippa. Upon this Divine message, hee advises with his Counsellours, whom he were best to send thither to baptisethem with his baptisme. In the first place he sends John Campensis to Amstelodam, to be the chiefest man in that City, to whom he assigned for companion and co-Apostle John Matthias of Metellburg. These being sent into Holland, issuing out of their holes, kept themselves among those of their own tribe, and infected most Cities with the mortall infection of their doctrines. For at Leyden about January in the year following, viz. one thousand five hundred thirty and five, very many by the perswasion of Anabaptisme, and by the means of its contagious Conventicles, were baptized into the baptisme of death. About the end of the year one thousand five hundred

Anabaptists as the Devill, pretend Scripture for their base actions.

They aim at an universal Monarchy.

ANNO 1535.

hundred thirty and five, this *Kingly Botcher* sent into *Friesland* a most subtle fellow, and one very well experienced in warlike affairs, whom he furnished with very great summs of money which had been raised out of the sacrileges, wherewith he should raise souldiers in *Zeland*, and should raise the close siege which was then before the City. He being departed, managed his affairs very secretly with the assistance of those of his way, and at length, upon the last of *March* one thousand five hundred thirty and five, having gotten together some hundreds of souldiers he set upon the Monastery, which also was called old *Munster*, drove away the Monks, and having plundered all, he there pitched his tents, out of hope thereby to strengthen his party by the accession of any that should come in. But *George Sckenck* the then Gouernor of *Friesland*, having with as much expedition as could be got together certain expeditionary forces, besieges these tumultuary Rioters, and gave an assault to the place, which though they avoided as much as might be by a gallant defence, yet had they their bellyfull of murther, blood, and dry blowes, so that they were all destroied, save threescore and two, who being brought to *Leoward* were paid for their audacious folly with the wages of death. The Ring-leader of this businesse, who was also the Camp-master, *John Geel* escaping at this fight, flies to *Amsterdam*, to prove the occasion of a greater slaughter. For many Anabaptists being found in that place, whom *John Campensis* had strangely fascinated, to engage them the more, they made promises to them of golden mountains, and talk'd highly of the Magnificence and *Liberty* of the Anabaptists of *Munster*, and cried up the new kingdome of Justice upon earth; for the report of the siege and defence of *Munster* had smitten, and raised up the minds of a many; in regard the City being closely besieged by a potent Army, yet performed religious duties without any disturbance. Hence came it to passe, that the Liberty and Liberality of the City was celebrated beyond all truth and belief, and there wanted not a many who desired to be embarqu'd in the same Fortune. There was therefore at *Amsterdam* a Burgher called *Henry Gotbelit*, a strong man and warlikely given, who being bathed in

Kingly Botcher indeavours to raise commotions abroad.

He is happily prevented.

the waters of Anabaptiſme, joyned his endeavours with thoſe of *John Geel*. For by divers pretences and crafty ſhifts (which it is not worth our labour to repeat in this place) they drew together ſix hundred Anabaptiſts, with whoſe aſſiſtance their intention was to have poſſeſſed themſelves of *Amſterdam*, to enrich themſelves, and to introduce the Religion of thoſe of *Munſter*. Whereupon, upon the tenth day of *May*, the chiefeſt that were engaged in this conſpiracy, having their Rendezvous at the houſe of *Peter Gael*, broke out in the night time to the Market place, wherin being more and more ſeconded by ſome of their own, they killed ſome of the Watch, and ſome they kept priſoners. But the Burghers making head, diſcharged ſome Muſquets at the Anabaptiſts, who moſt unworthily, when their Conſuls were cruelly killed, entruſted their ſafety to their heels; ſo that the others courages being heightened by this, they violently ran upon the *Deuterobaptiſts*, and after a moſt bloody engagement put them to the worſt, wherein *John Geel* and *Gothart* were ſlain, *James Campenſis* was taken and put to death. Now other Tumults had already forced others from thoſe places, the prevention whereof could not be poſſibly without the infinite inconveniences which fell upon the honeſter ſort. There wanted not alſo ſome clandeſtine vipers, who diguiſedly waited for the reſtauration of the kingdome of *Iſrael* (as they called it) whereof one being apprehended at *Leyden*, and upon examination put to the queſtion, confeſſed, That the King of the Anabaptiſts, who was a *Hollander*, ſojourned then at *Utricht*, and had not yet began his reign, but that according to the good hope they had conceived of him, and the confidence placed in him, they doubted not but he would undertake it. Having with what's above, gotten out of this fellow, that ſome gold and ſilver veſſels and other ornaments had by a moſt wicked ſurpriſe, been taken out of their Churches by the means of their King, and who with his followers had attempted ſome moſt deteſtable villanies, it was dicover'd that there could no other be meant then *David George*. I crave thy pardon, courteous Reader, if I acquaint thee, that it is not any thing the leſſe for thy advantage, if, in the deſcription of theſe rotten and contemptible

Anabaptiſts, their deſign upon Amſterdam.

They break out in the night time.

They are worſted.

contemptible rags and menstruous clouts of humanity, I have woven a longer web of discourse then thou didst expect. Although *John Beckhold*, and the other Prophets had entertained the ignorant greedy vulgar with hopes of more then *Arabian* wealth; yet the citizens being daily more and more streightned by the siege, were accordingly brought into greater perplexities, and being brought low by the famine, which is the consummation of all misery, began, as it for the most part happens, upon the barking of the stomack, to snarle at one another, to grumble and complain, and to hold private consultations about the taking of their King, and by delivering him to the enemies, to better the terms of their composition. But the King, the stitcher and botcher of all deceit, being afraid of himself, chose out of all the people twelve men in whom he could place most confidence, and these he called his *Captains*, assigning to them their severall guards and posts in the City, which they were to make good. This done, he promised the Citizens that the close siege should be raised before *Easter*; for he was confident that a certain emissary, whom he had sent into *Zeland*, *Holland* and *Friezland* should return with such supplies, as by a furious and desperate assault made upon the besiegers should deliver the City: But hope it self was to him become hopeless, nor could safety it self save him. To his Captains as he called them, 'tis incredible what wealth he promised, such as the fabulous riches of *Pactolus* and the treasures of *Midas* should not make good, with oceans of goods (which happly must be paid them out of his dreams) and that after the City were relieved, they should be *Dukes* and *Governours* of *Provinces*, and particularly that *John Denker* should be *Elector* of *Saxony*? But behold, in the moneth of *February*, a sad face of things appeared, many being meerly starved to death, which occasioned, that one of his *Queens* (for he had gotten a many) *Elza* or *Elisabeth*, who was distinguished by the name of the *Glove maker*, had bin often heard to say, that the most cruel sword of *Famine* came not from *God*, which though he had not heard himself, having caused her to be brought with his other wives into the Market place, he struck of her head, kneeling in the midst of them, which done,

Famine the consummation of all misery.

The King suspects his own safety:

His large promises to his Captains, both of moneys and preferments, the usual baits of sedition.

He becomes executioner to one of his wives

done; insulting over her, he affirmed that she had carried her self as a common prostituted whore, and had been disobedient to him, while in the mean time her fellow Queens sung this hymne, *Glory be to God on high, &c. Easter* day being now dawning: and no hope of deliverance shining on them, the common people with just reason were extreamly astonished; nor, considering how things were carried, could they have any longer patience. In this conjuncture of affairs, to elude the people, according to his wonted insinuations, he feigns himself to bee sick, and that after six daies, he would appear publickly in the Market-place, but that as to the *deliverance* which they were to expect according to his intimation, it was to be understood after a *spiritual manner*, and so it should certainly come to passe. For he affirmed for a most certain truth, that in a divine dream he saw himself riding on an Asse, and bearing the unspeakable weight of sin, and that all that had followed him were freed from their sins. But indeed they may be fitly said to be like Asses that rub one another; or to the Blinde leading about the Blinde. It is a great affliction, it is a pennance to repeat the miseries and the wofull consequences of Famine and want. There were a many who being impatient of so long hunger, revolted to the enemy, not so much out of hope of compassion, as to accelerate their own deaths; not a few creeping upon all four, endeavored to get away; for being weak and strengthlesse, they could hardly fasten their feet on the ground; some falling down were content to give up the ghost in the place where they lay. There you might see a sad spectacle of foreheads and cheeks pale as ashes, temples fallen, eies sunk into hollownesse, sharp noses, ears shrivel'd, lips black and blew, throats slender as those of Spiders; to bee short, *Hippocratical* faces, living carcases, and excellent shadows of men. They had sown certain kinds of seeds and pulses in the City which for a time served for high delicacies to the grumbling stomach; but these being soon devoured by the hungry belly; *Cats*, *Dormice*, and *Rats*, which themselves were almost starv'd to anatomie, became (doubtful) entertainments. Some were reduced to that inhumane necessity, that they fed on the flesh of the

He feigns himself sick, and deludes the people with an expectation of deliverance.

Famine, it's character, and miseries.

the buried carcasses; some dreft the feet of sweaty woollen socks, some cut to pieces the parings of tanned leather, and mincing them with some other things, bak'd them and made them serve for bread. To this wee may add, that the most wickedly obstinate citizens were not yet convinced, that by crafty insinuations and specious suggestions they were brought into the noose, whom therefore he stil entertained with considerations of Magnanimity, and the deliverance they were yet constantly to expect from God, but as for those who admitted any thoughts of running away, and endeavoured to avoyd their miseries, he peremptorily sends for, and like a publick Robber taking away all that their industry had furnished them with, *depart*, says he, *and be gone to the Heretick, and bid farewel to this place*. The King, though he had gotten at his house sufficient provision for two months, yet was he willing to imbrace all occasions wherby he might keep up the heart of the City which now continually barked for sustenance. To which end, behold a certain man named *John Longstrat*, being a Nobleman and privie Counseller to the King, and one of whom he was very confident, boasted that he would within fourteen days relieve this hunger-starv'd City, both with provisions and supplies of men, to the number of three hundred. By this pretence hee flyes to the enemy, and betrays the City to the Bishop, for a certain summe of money with his life included. The Eve of *Saint John* was appointed for the execution of this design, about ten of the clock, at which time hee had obliged himself by oath to cause the gate called the Crosse-gate to be opened. This Commissary for provisions returning at length to the City, assured the King upon his faith and reputation, that the said recruits of provision and forces, should be ready within the time appointed. The day assigned being come, hee acquaints the Guards that the promised forces, were to come in in the night (which would bee starr-light enough) that so they might receive them as friends. The gates are hereupon set open, and the enemies being admitted into the City as into another *Troy*, upon the Watch-word given, soon dispatch'd the Guards and others that were neer. Now could bee nothing heard for the cry of Armes; Armes.

He forgets community.

John Longstrat *his consident betrays him by stratagem.*

The

The King and his Courtiers being gotten into a body, drove back the enemie to the Gates, which the citizens had by that time shut again: whereupon the rest of them that were without, were forced to set Engines to force open the Gates, which being once broken open, they flourished and set up their Colours. The citizens stiffely resisted the first assault, and made a strong body in the Market place, where the fight became very hot and bloody. The *King* himself, *Knipperdoling* and *Kyachting* fell into the enemies hands; but *Rotman* seeing there was no possibility of safety, rushing where the enemy was thickest, was trod to pieces; hee it seems placing all hopes of life in death. The Anabaptists upon the taking of their King being quite cast down and discouraged, went and hid themselves in Larders, Kitchins, and other lurking holes. The City was most unmercifully plundered; and to make a full search of it, there were ten days allotted. There was found by those of the Kings Guard at the Royall Palace as much provision as would maintain two hundred for two months. O *Goodman King*, where is now the *Community* of goods and provisions which your Religion holds forth? This sad fate did that City suffer in the year one thousand five hundred thirty and five. The third day after this sacking of the City, the King was carried to the Castle of *Dulmen*, three miles off. The Bishop having caused the King to bee brought with all speed before him, said to him, O thou cast-away of Mankind, by what deplorable means hast thou corrupted and destroyed my people! To which the King, with an undisturbed and proud deportment made answer thus; O thou *Pope*, have wee done thee any injury, by delivering into thy hands a most well-fortified and invincible City? But if thou thinkest thy self any way injur'd or endamag'd by us, if thou wilt but hearken to our advice, thou shalt be easily enriched. The Bishop hardly abstaining from laughing, desired him to discover that secret, to which hee replyed. Cause an Iron Cage or Basket to bee made, and cover it with leather, and carry me into all the parts of thy Country to be seen for a shew, and if thou take but a penny of every one for the sight, assure thy self it will amount to more then all the charges of the war. The

The City of Munster unmercifully plundered.

The King is brought prisoner before the Bishop.

Who (deservedly) checks him.

His jesting answer and proposal.

more

more eminent Anabaptists wore about their necks a certain medall wherein was the effiges of their King, to which were added these ietters, *D. W. F.* whereby was signified, that *the word was made flesh.* But the King being carried up and down as a captive with his two associates, was shewn to divers Captains and Ecclesiasticks of the *Landgrave*, which gave occasion of disputation between them about some things, as of the *Kingdom of Christ*, and of *Magistracy*, of *Justification*, and of *Baptisme*, of the *Lords Supper*, and of the *Incarnation* of *Christ*, as also of *Matrimony*: in which disputation, they prevailed so far by the divine testimonies of holy writ, that they brought the King of the Anabaptists, (though not acknowledging the least satisfaction) to a Non-plus, who to obtain another disputation out of hopes of life (as was said) promised, that hee would reduce the Anabaptists which swarmed in *Holland*, *Brabant*, *England*, and *Friezland*; and that he would do all honour to the Magistrate. Upon the twentieth of *January* one thousand five hundred thirty and six, he is brought with his companions to *Munster*, where they were secured in severall prisons; two days were spent in weeding and rooting up their errors. The King indeed confessed his offences, and cast himself wholly upon *Christ*; but his companions discover'd a vain obstinacy in the defence of their cause. The next day the King is brought to the place of execution, fasten'd to a stake, and is pulled peece-meal by two executioners, with pincers red hot out of the fire. The first pains he felt, hee suppressed, at the second hee implor'd Gods mercy. For a whole hour was hee pull'd and delacerated with those instruments, and at length, to hasten somewhat his death, run through with a sword. His companions were dipped with the baptisme of the same punishment, which they suffered couragiously; all whose carcasses put into Iron baskets; as anathema's of eternal example hang out of the tower of S. *Lambert*. And this was the retiring room of the Tragedy of *Munster*.

King of the Anabaptists put to a Non-plus.

Anno 1536.

He is convinced of his offences.

His deserved, and severe execution.

THE

Hic qui se Christum, et qui se Jactárat IESUM,
SERVASSE haud potuit seq; suisq; fidem.

THE CONTENTS.

HERMAN the Cobler professeth himself a Prophet, &c. He is noted for drunkennesse; The ceremonies hee used in Anabaptisme, Eppo his Host discoverrs him and his followers to be cheats; Hermans wicked blasphemies, and his inconstancy in his opinions, his mothers

thers temerity; his Sect convinced, and fall off from him; by one Drewjis *of his Sect he is handled roughly;* Herman *is taken by* Charles *Lord of* Gelderland, *&c. and is brought prisoner to* Groeninghen; *when questioned in his torments, he hardened himself; and died miserably.*

THat there were divers Emissaries and Ambassadours sent by the King of the Anabaptists into *Holland*, *Friezland*, and other places to raise souldiers, you have understood out of the History of *Munster*; which souldiers having raised a Tumult, caused the Bishop to discamp from before *Munster*; and of this Heard was there one *Nicholas Alcmariensis*, a worthy disciple of *John Mathiat*, who being dispatched into *Friezland* for the foresaid negotiation, got together a promiscuous crue of Anabaptists for the relief of *Munster*: but that it might appear how real and effectual he was in the businesse, they sent two of their fellow-soulders, *Antony Cisarius*, and a trades-man whose name was *James*, to *Munster*. These two with some others having compassed their desires at a Town called *Opt'zant*, having shuffled together from all parts into a kind of a Troop, made their rendezvous at the house of one *Eppo*, about the twilight out of a pretence that they there should meet with some later intelligence, which they receiving from their Ambassadors, out of very joy for those good tidings, absolutely broke forth into Tumults. The Bell-weather of these, was one *Herman* [an excellent vamper of all abomination] a *Cobler* of *Opt'zant*, who professed himself *a true Prophet, and that he was the true* Messias, *the* Redeemer *and* Saviour *of the world*, nay, (which causes horror to me in the relation) that he was *God the Father*. This fellow lay naked in his bed from the privy parts downward, and caused to be laid near him a hogs-head of strong beer, which he desired to drink in Healths, which required no small draughts; for he had gotten an excessive thirst, greater than that of any dog; or that which the Serpent *Dipsas* causeth in those that are stung by it; & all through his extraordinary bellowing and bawling. For, having for some dayes led a life like one of *Epicu-*

Successe in bad enterprises. causes will men to oejoyce.

Herman *the* Cobler *professed himself a* Prophet, *&c.*

rus

He is noted for drunkenesse.

vus's herd; that is to say, being drunk even to extravagance, hee with a *Stentors* voice, and a horrid howling, among other things often repeated this; *Kill, cut the throats without any quarter, of all these Monkes, all these Popes, and all, especially our own Magistrate; Repent, Repent, for your deliverance is at hand*, &c. In the mean time, hee, with the assistance of his fellow-souldiers, denounced to certain Proselytes of another Religion, that Peace was not to be rejected without incurring the dreadfull effects of the last judgment, which was now at hand, and these were such as both by sollicitations and promises, his main design was to inveigle into his deceit. Moreover hee sent to redeem some of his followers out of a prison belonging to a certain Nobleman called *John of Holten*, with this charge, that they should kill with swords and pistols, whosoever should either by words or blows any way oppose them. When they returned with their delivered captives, they had dispatched a man (it is thought hee was a Priest) looking out at his door, with a Musket, had he not turned his back and shut the door against them. The very same night, which was to bee the last, or wherein the world being to bee turned to deceitfull ashes, they expected it should by the means of this Mediator and Intercessor (as was thought) presently bee restored to liberty, there were a great many that embraced him where ever they could, with those complements which they should use to one, as without the earnest of whose Baptisme, they were to expect the reward of disobedience, and eternall destruction to bee treasured up for them. The Sacrament of Anabaptisme being according to these cerremonies celebrated, the fore-commended Parent exhorted his children to prayer in these words, *Pray, pray, pray, pray*, mouthing it out with an agitation of his lips, like that of our Storks; which done, falling on their knees, they disgorged, a strang vicissitude of prayers and songs. The owner of that house, who was an Innkeeper, and withall lame, sate neer this great Father, towards whom the Father turning, said unto him, *Arise and walk*. But *Eppo* being still lame, and seeing that they were all deceived, and that by a sort of cheats wickedly stitch'd together, withdrew from them, and hid himself

His design to inveigle others.

The ceremonies he used in Anabaptisme.

Eppo his Host, discovered him and his followers to be cheats.

himself for fear in anothers man's house far from thence. These things being thus past, there rises up another, one *Cornelius* * *Cæmiteriensis*, who ran about after a most strange manner, and when the *Father* [of all execrable temerity] lay sick in his bed, tormented with an imaginary, or at least such a disease as puzzelled the Physicians to find any name for; this man for an hour together uttered these and such expressions: *O FATHER, look upon thy people; have mercie upon thy people: O let thy bowels, O Father, be moved to compassion!* &c. At which addresses the Father being moved, he commanded a tankard of beer to be drawn out of the hogshead, which was now almost at the bottom, which he drinking to his son, drank till it came to the Lees, which presenting to his son, hee said to him, *Drink up the holy Ghost.* The son like his father, and following his example, having taken it off, he flings out of bed, and falls upon those that stood by; and tossing the tankard from one hand to the other, ran up and down like a drunken man, and at length joined with the father [who was sick of an imaginary extravagance, wherein he was much given to laugh] in roaring out these word; *Mortifie the flesh, mortifie the flesh; the flesh is a Divel, the flesh is a Divel, mortifie the flesh*; &c. Upon this there immediately starts up another, pursued (as he thought) by an extraordinary vision, and after their example, roared it out most furiously, which fellow (as was reported) was really advanced to some degrees (if not the supreme) of madnesse. A certain woman better than middle-aged, being frighted almost out of her wits, by the bawling and howling of this sonne, intreated that they would keep in the lunatick and possessed person, and that hee might be carried to *Bedlam.* The common people being astonished at this impious, hellish crue, were forced to pinne their faith upon their sleevs, as a truth confirmed by the lying of those prophetical mouthes. These relapses of fury and madnesse, having their intervalls of calmnesse and serenity, he admonished them, that all arms and weapons were to be laid aside, and that they should put off their guarded, edged and scolloped

* *Supposed to be a digger of graves.*

Hermans *wicked blasphemy.*

Heresie, a catching, or mad disease.

scolloped garments, and their wrought smocks and petticoats, nay that women ought to abstain wearing their neck-laces, and all things that were burdensome, intimating the manner wherein God that needs no arms, would fight their battels for them, and should discomfit all their enemies. The cowardly and inconstant vulgar being moved at the madnesse of this Doctrine, disburthened their bodies of all manner of cloathing. A certain harmlesse man having cast away his knife, takes it up again, which his daughter looking asquint upon, rebuked her father; to which he answered, Be patient, be patient, daughter, we shall have employment hereafter for this to cut bread withall. O how was this girle once a childe, but how was the old man twice! When the student of *Bedlam*, the *Son*, with his yelling, was exhorting the bewitched people to singing and praier, and to resist the Divel, the *Father* presently with his own son, in whom he was well pleased, taught them, that the time of praier being done, and that the time of war coming on, they must take up the instruments of war; whereupon he gets up into a Pulpit, and declared himself to the people who stood all about him, with a loud voice, that he was the *Sonne of God*, and cried out that he was born a true *Mediatour unto them*, &c. His mother being there present, they asked her whether she was the mother of the Son of God? To which between force and fear, she at length answered, though innocently, that shee was. This gave occasion to many to bee diffident, and to waver in the faith received; insomuch that a certain man discovering his dissatisfaction, and speaking ill of the sonne, the said sonne taking hold of him, flings him into a common shore, saying unto him, now art thou deservedly cast into Hell: from whence the said man coming out all dirt, diverse others unanimously acknowledged that they were defiled and bespattered with the same filthinesse and abomination. And hence rise up that impious report of the Sonne of God, that hee was thrust out of doors, which that Ambassadour *Antony*, being returned from *Munster*, having heard took it in mighty indignation, and by force breaking into the house, would have vindicated those holy expressions.

Heretick inconstant in their opinions.

Herman *blasphemes again.*

His mothers timidity.

The

The Father and Son, were much against it that any should come in; yet hee, though the people flocking about him made some opposition, bitterly rebuking that blasphemous wretch, broke forth into these words; *Thou villanous and contagious burthen of the earth; what madness, what extravagance hath besotted thee without fear of divine judgment, to assume to thy self the title of the Son of God?* which spoken, swelling up with the leaven of wrath, he casts himself upon the ground, whereupon the people ran violently upon him, knocking, beating, and kicking him like a foot-ball; at last being well loaden with blows hee rises, and breaking through the presse of the people, he goe away and escaped. In his way hee comes to a hole in the ice broken for the cattle to drinke, twenty foot over, which hee made a shift to get over, as is said, with the help of the Devill; for many that would have found him out, lost their labour. All being now convinced that they were abused, for fear of the most noble *Charles* Lord of *Gelderland*, the Viceroy of *Groningen* (called also King of *Gelderland*) who was sent to appease that tumult, got secretly away. But before they were all departed, one of them called *Drewjis* (whom they called Doctor *Nucius*) out of pure spight, laying hold of the Father, being sick in his bed, thundred to him in these words; Thou villain, thou fruit and groanings of the Gallows, where, where is now your governing, and authority? now the time of prayers is past, &c. Having dragg'd him out of bed by head and shoulders, they with some assistance, bound him with cords, and delivered him to the custody of the Mistresse of the house to bee safely kept till night. In the mean time the valiant *Charles* surrounds the house with his men, and besieged it, which the woman seeing, cut the cords. Being loose, hee takes a trident fork wherewith assaulting them as with a sword, he put to flight forty men through other houses, whom he hastily pursuing, was unawares surprised by others, and brought to *Groningen*. But behold the miracle! to that very place, where this naked [of all truth] *Messias* with his forky Scepter, and this Shoomaker or Cobler beyond his Last, had with his Trident put so many to flight, did the water-dreading

The Proverb verified. vice corrects sin.

Hermans party are convinced, and fal off from him.

One Drewjis of his party handles him roughly.

Charles Lord of Gelderland, &c. with his men surrounds the house where Herman is.

Herman is taken & brought prisoner to Groningen.

Anabaptists resort, and render unto God infinite thanks for the religious privileges thereof. Of this lewd *Messias*, who was now well acquainted with the fetters of *Groningen*, it was asked in his torments, whether those routs (of whom he was ring-leader) were out of pretence of sanctity raised to rob the publick treasuries, (as many thought) which yet (as some say) was denied. For, he hardening himself against even the most cruel torments could be inflicted on him, still cried out; *Destroy, destroy, destroy Monks, Popes, kill all the Magistrates, and particularly our own.* In the midst of these bawlings being miserably worried out, he gave up the ghost.

He is questioned in his torments.

He is hardened.

He dieth miserably.

THEO-

Quis quæso hic Sartor nudus qui deperit? ille
Qui rogo Ceruentis nomine dignus erat?

THE CONTENTS.

THEODOR *the* Botcher *turns Adamite, hee affirms strange things, his blasphemy in forgiving of sins, he burns his cloaths, &c. and causeth his companions to do the like. He and his rabble go naked through* Amsterdam *in the dead of night,*

denouncing their woes, &c. and terrifie the people. They are taken and imprisoned by the Burghers, but continue shamelesse. May 5. 1535. they are put to death; some of their last words.

Anno 1535. IN the year of our Lord one thousand five hundred thirty and five, upon the third of *February* at *Amsterdam*, in a street called *Salar* street, at the house of *John Sifrid* a cloth worker, who at that time was gone into *Austria* about some businesse, there met seven men Anabaptists, and five women of the same perswasion, of which flock, the Bell-weather was *Theodorus Sartor*, who rapt into a strange enthusiasme and extasie, stretching himself upon the ground stark-naked upon his back before his brethren and sisters, seemed to pray unto God with a certain religious dread and horrour. Having ended his prayers, he affirmed that he had beheld God with his eyes in the excessive and ineffable riches of his glory, and that he had had communication with him, both in heaven and in hell, and that the day of his judgment was at hand. After which he said to one of his companions, Thou art decreed to eternal damnation, and shalt be cast into the bottomless pit; at which the other crying out, The Lord God of Mercy have compassion on me; the Prophet said to him, be of good cheer, now art thou the sonne of God, thy sins are forgiven thee. Upon the eleventh day of *February*, the foresaid year, the persons aforementioned, unknown to their husbands, repaired to the same *Augustes* stable. This Prophet, or Seer, having entertained them with a Sermon of three or four hours long, casts a helmet, a brest plate, a sword, and other armes, together with all his clothes into the fire, Being thus stark naked, and his companions who yet had their cloaths, being uncovered, he peremptorily commanded them to do the like, as being such as must be as base as himself. He further affirmed, that the children of God ought to look upon all things of this world with contempt and indignation. And since Truth, which is most glorious in her nakednesse, will not admit the deformity of any earthly disguise whatsoever, he affirmed that they ought in all things to conform themselves to that example of

Theodorus Sartor *an Adamite.*

He affirmes strange things

His blasphemy in forgiving of sins.

He burns his cloathes, &c. and causeth his companions to do the like.

Truth

Truth and Justice. A great many hearing these things having quite cashier'd all shame, offered up their shirts, smocks, and petticoats, and whatsoever savoured of earth, as a burnt-offering unto God. The Mistresse of the house being awaken by the stink which these cloaths made in burning, and going up into the upper chambers, she findes this deplorable representation of immodesty and impudence; but the power and influence of prophetical integrity brought the woman to that passe, that she was drawn in to wallow in the same mire of unshamefac'dnesse, whom therefore he advised to continue alwayes a constant adherer to the unblameable truth. Going out of the house in this posture, about three of the clock, the other men and women marched barefoot after him, crying out with a horrid voyce, *Woe, woe, woe, the heavy wrath of God, the heavy wrath of God, &c.* In this fanatick errour did this hypocondriack rabble run about the streets, making such a horrid noise, that all *Amsterdam* seemed to shake and tremble at it, as if it had been assaulted by a publick enemy. The Burghers not having the least hint of such a strange and unlook'd for Accident, (for this furious action happen'd in the dead of night) took up arms; and getting these people (lost to all shame and modesty) up to the Palace, clapt them into prison. Being so disposed of, they would owne no thoughts of shame or chastity, but would justifie their most white and naked Truth. In the mean time the fire being smelt, they broke into the house where it was, and wondring at their casting off their cloathes into the fire, which had since reached the bed, they made a shift to quench it. But the other distracted and mad people, such as deserved to be sent to their kindred, the Savages and Heathens, inconvincibly persisted in their pestiferous opinion, and so upon the fifth of *May* the same year, they expiated their wicked impieties by their death. Ones farewell saying, was, *Praise the Lord incessantly!* Anothers was, *O God revenge thou these our sufferings!* Others cried out, *woe, woe, shut thine eyes!*

He and his rabble go naked through Amsterdam in the dead of night, denouncing their woes, &c. and terrifie the people. They are taken and imprisoned by the Burghers, but continue shamelesse. the fifth of May 1535. they are put to death Some of their last words.

Hæretica plures visi hic, cui visus ego, illi
Pluribus in visuque Hæresiarcha fui.

THE CONTENTS,

DAVID GEORGE, *the miracle of the Anabaptists. At* Basill *he pretends to have been banished his Countrey for the Gospels sake; with his specious pretenses he gaines the freedome of the City for him and his.* [His Character. *His Riches. He with his*

his Sect enact three things. His Sonne in Law, doubting his new Religion, is by him questioned; and upon his answer excommunicated. His wifes death. He had formerly voted himself immortall, yet Aug. 2. 1556. he died &c. His death troubled his disciples. His doctrine questioned by the Magistrates, eleven of the Sectaries secured. XI. Articles extracted out of the writings of David George. *Some of the imprisoned Sectaries acknowledged* David George *to have been the cause of the tumults in the lower parts of* Germany, *but disowned his doctrine.*

Conditions whereupon the imprisoned are set at liberty.

The Senate vote the doctrine of D. G. *impious, and declare him unworthy of Christian burial, and that his body and books should be burned, which was accordingly effected.*

DAVID GEORGE, a man born at *Delph* in *Holland*, the miracle of the Anabaptisticall Religion, having lived in the lower Provinces forty years, did in the year one thousand five hundred forty and four, with some of his kindred and companions, in the beginning of *April*, begin his journey for *Basill*, in the state and condition of which place, he had before very diligently enquired. Whereof having sufficiently informed himself, he pretended that he had been driven out of his Countrey for the Gospels sake, and that he had been hitherto tost both on the land and sea of the miseries of this world; and therefore he humbly intreated, that now at length he might be received into some place of Rest. Some being by the representation of his misfortunes and his teares, melted into compassion towards him, he presum'd to intreat the Magistrate, that in tenderneſſe to Christ and his holy Gospel, he might be made capable of the priviledges of the City, which if it were granted, he bid them be confident of Gods most particular protection towards their City, and that for the preservation of it, he engaged for him and his, that they should be ready to lay down their lives. The Magistrates being moved with these just remonstrances

David George *the miracle of the Anabaptists* Anno 1544.

At Basill *he pretends to have been banished his Countrey for the Gospels sake.*

with his specious pretences he gains the freedome of the City for him and his.

remonſtrances and deſires received the viper as a Citizen, gave him the right hand of welcome and fellowſhip, and made him and his free of the City. What ſhould the Magiſtrate do? Behold, he hath to do with a man of a grave countenance, free in his behaviour, having a very long beard and that yellowiſh, ſky-coloured and ſparkling eyes, milde and affable in the midſt of his gravity, neat in his apparel; Finally one that ſeemed to have in him all the ingredients of honeſty, modeſty and truth; to be ſhort, one, if you examine his countenance, carriage, diſcourſe, and the cauſe he is embarqu'd in, all things without him are within the limits of mediocrity and modeſty; if you look within him, he is nothing but deceit, fraud, and diſſimulation; in a word, an ingenuous Anabaptiſt. Having already felt the pulſes of the Senate and divers of the Citizens, comming with his whole family to *Baſil*, he and his are entertained by a certain Citizen. Having neſted a while in *Baſil*, he purchaſed certain houſes in the City, as alſo a Farm in the Countrey and ſome other things thereto appertenant, married his children, and by his good offices procured to himſelf many friends. For, as long as he remained at *Baſil*, he ſo much ſtudied Religion, was ſo great an Alms-giver, and gave himſelf ſo much to other exerciſes of devotion, that ſuſpicion it ſelf had not what to ſay againſt him. By theſe cunning inſinuations (this is beyond a young fox, and ſmells more of the *Lybian* wilde beaſt) many being ſurpriſed, came eaſily over to his party, ſo that he arrived to that eſteem and reputation in matters of Religion, he pleaſed himſelf.

His Character.

His riches

This perſwaſion thus craftily gotten, was heightened by his great wealth (and his riches in jewels, whereof he brought ſome with him, ſome were daily brought from other places in the Low-countries) & was yet further encreaſed, by his ſumptuous and rich plate and houſhold-ſtuffe, which though they were gorgeous and majeſtical, yet were they not made to look beyond ſobriety, cleanlineſſe and mediocrity. Theſe people ſojourning thus in common houſes, deſiring as yet to ſuppreſſe the pernicious infection of their ſect, very religiouſly enacted three things: Firſt, that no man ſhould profane or ſpeak idly of the name of *David George*. Secondly, that

He, with his Sect, enact three things.

that no man ſhould raſhly or unadviſedly divulge any thing concerning his country, or manner of life; whence it was that ſome thought him to be a perſon of ſome quality; ſome, that he was ſome very rich Factor or Merchant, whence it came that he was ſo exceſſively rich; others had other imaginary opinions and conceits of him, for as much as they themſelves being ſtrangers, lived in a Country where they could not be aſcertained of any thing: Thirdly, he was very cautious that none of the *Baſileans* ſhould be carelesly admitted into his acquaintance, ſociety or correſpondence, imitating therein the policie of the *Ferrets* and *Weeſels*, which (as is reported) never aſſault any bird of ſupremacy, in the places where they frequent. And thus did he by letters, writings and emiſſaries, plant and water the venemous ſeed of his ſect through the lower Provinces, yet kept the waies by which he wrought unſuſpected and undiſcovered. For, although he had lived two years among them, there was not ſo much as one man infected; or had privately caught the itch of his Religion. What tranſcendent Myſteries are theſe! This man, though he feared neither deceit nor treachery from ſtrangers, yet the fire kindled out of the deceitful embers of his own houſhold. For, behold; one of his own Retinue doubting of the certainty of the New Religion, he cauſed him to be brought before him, and asked him whether he did not acknowledge *him* to be the true *David* ſent from heaven upon earth, and to bee the Horn, Redeemer, and Builder up of the Tabernacle of *Iſrael*? to which the other anſwered roundly and peremptorily, that the reſtauration of the kingdome of *Iſrael* and other things foretold by the Prophets were fulfilled in Chriſt, the true *Meſſias*, and that conſequently there was no other to be exſpected. Which he hearing, not without great aſtoniſhment, did with much commotion of mind and bitter menaces thruſt him, though his ſon in Law, out of doors, and [which is heavie to think on] excommunicated him. Theſe things being thus managed, *David*'s wife fell ſick of a diſeaſe (which afterwards viſited him and many more) that diſpatch'd her into the other world. What a miracle is this! He that declared himſelf to be greater than Chriſt, and voted himſelf immortal

His ſon in Law doubting his new Religion, is by him queſtioned, and upon his anſwer excommunicated.

His wifes death.

He had formerly voted himself immortal, yet Ang. 2. 1556. he died, &c.

mortal (upon the second of *August*, one thousand five hundred fifty and six) did die the death, and was honourably buried according to the ceremonies of the Parish Church, and his funerals were celebrated in the sight of his sonnes and daughters, sonnes in law and daughters in law, servant-men and maides, and a great consurs of Citizens. This

His death troubled his disciples

sad calamity of his death extreamely troubled and tormented the minds of his diciples, as a thing that very much thwarted their hopes of his promised immortality, although he had foretold that he would rise again in three yeares, and would bring all those things to passe which he had promised while he was alive. Upon the death of this man, a great many with resolute mindes made it their businesse not onely to bring his doctrine into suspicion, but into utter disesteem, unanimously re-

A good resolution.

solving to embrace whatever was good, sound, and consonant to Christian doctrine, and reject the rest as hereticall. In the mean time, the report beat up and downe, both among the people, and the more learned, that this man of ingenuity, and authour of private doctrines, this very *David George*, was a contagion and a destructive pestilence, a devoted incendiary of a most dangerous Sect, that (though most falsely) hee was born a King, and that hee accounted himself the true *Messias*. The Magi-

A pattern for good Magistrates.

strate being extreamely moved at these things, not deferring his zeale any longer when the glory of God and his Sonne *Jesus Christ* was so much concerned, caused all those who were conceived to be infected with the pestilence of that Religion to be brought to the Palace, to whom hee rubbed over what things had been transacted some yeares before; that is to say, acquainted them, how that they had been banished their Country upon the account of the Gospell, and upon their humble addresses received into the protection, and made capable of the privileges of the City, &c. But that it had appeared since, that they had fled for refuge to *Basil*, not for the propagation of the Gospel, but for that of the leaven of the sacrilegious *David*, though by all outward appearance,

rance, they had hitherto been accounted favourers and professors of the true Religion. In the first place therefore the Senate being desirous to know the truth, required to have his true proper name; for, some have thought (as some authours deliver), that his name was *John Barges*. Secondly, whether hee had privately or publickly dispersed his Religion, and what Tenets hee held. To which some made answer unanimously, that they had left their countrey for the true Religions sake, nor did they acknowledge themselves any other than the professors and practisers of the lawfull Religion. That for his name, hee had not called himself by any other than his own proper name; and for his doctrine, they had acknowledged none either privately or publickly, save what hee had privately sometimes suggested, which was not disconsonant to the publick. The Magistrate perceiving this obstinacy of mind caused eleven of them, the better to discover the seall truth, to bee secured, and more narrowly looked to. In the mean time, the Senate leaving no stone unmoved in this businesse, appointed some to bring forth into publick view some books and writings of *David*, which should give no small light in the businesse, and these the Magistrate recommended to men of the greatest learning to bee read over and examined with the greatest care possible, that so whatsoever they should meet with repugnant to the Truth, they should extract, and give him an account thereof. Those who had this charge put upon them, presented the Senate with this extract of Articles out of his Writings.

The Senates enquiry.

Eleven of the Sectaries secured.

In such cases the learned to be consulted with.

1. THat all the Doctrine delivered by Moses, the Prophets, or by Jesus Christ himself and his Apostles, was not sufficient to salvation, but dressed up and set forth for young men, and children, to keep them within decency and duty; but that the doctrine of David George was perfect, entire, and most sufficient for the attaining of salvation.

Articles extracted out of the writings of David George.

2. He affirmed that he was Christ and the Messias, the well-beloved Son of the Father in whom he was well pleased, not born of blood, nor of the flesh, nor of the lust of

of man, but of the holy Ghost and the spirit of Christ, who vanishing hence long since according to the flesh, and deposited hitherto in some place unknown to the Saints, was now at length reinfused from heaven into David George.

3. *Hee held that hee only was to bee worshipped, as who should bring out the house of* Israel, *and the true (that is, the professors of his doctrine) tribe of* Levi, *and the Tabernacle of the Lord, not through miseries, sufferings, crosses, as the* Messias *of the* Jews *did, but with all meekness, love, and mercy in the spirit of Christ granted unto him from the Father which is in heaven.*

4. *Hee approved himself to be invested with the authority of* Saving, *or* condemning, binding, *and* loosing, *and that at the last day he should judge the twelve tribes of* Israel.

5. *Hee further maintained, that* Jesus Christ *was sent from the Father to take flesh upon him; for this reason at least, that by his doctrine and the use of his Sacraments, men, being as it were no better then children, and unapable of receiving the true doctrine, might be kept within duty till the coming of* David George, *who should advance a Doctrine that should bee most perfect and most effectuall, should smooth out mankind, and should consummate the knowledge of God and of his Son, and what ever hath been said of him.*

6. *But hee further affirmed, That these things should not come to pass according to* humane *ceremonies, but after a* spirituall *dispensation, and after such a manner as had not been heard of, which yet none should be able to discern or comprehend, but such as were worthy disciples of* David George.

7. *To make good and prove all these things, he wrested and mis-interpreted many places of the holy Scripture, as if Christ and the Apostles, whom he commends, had intimated not themselves, nor any other Ecclesiasticall times, save only the coming of* David George.

8. *And thence it was that hee argued thus: If the Doctrine of* Christ *and his Apostles bee most true and most effectuall for the obtaining of salvation; the* Church *which they had by their doctrine built up and confirmed, could not possibly have been broken to pieces, for (as* Christ *himself*

himself testifieth) against the true Church, the gates of Hell shall not be able to prevaile : But that building of Christ and his Apostles is overturned and pulled down to the very foundation by Antichrist, as may be evidently seen in the Papacy, according to the Testimony of the same Christ ; It therefore necessarily followes, that the Doctrine of the Apostles is imperfect and interrupted ; whence he concluded his own doctrine and faith to be the onely solid and sufficient doctrine.

9. *Moreover he maintained himself to be greater than* John Baptist, *yea than all the* Saints *that had gone before him, for that the least in the Kingdome of God (according to the suffrage of Truth it self) is greater than* John. *But he said* David George *was one whose kingdome was heavenly and most perfect ; whence he makes himself not only greater than* John, *but also sets himself above* Christ, *since that he was born of flesh, and that himself was born of the spirit according to a heavenly manner.*

10. *He further allowed with* Christ, *that all sinnes committed against God the* Father, *and against the* Son *may be forgiven, but those that are committed against the* Holy Ghost, *that is to say against* David George, *shall be forgiven neither in this world, nor in the world to come, by which meanes it is apparant that he conceiv'd himself greater and higher than Christ, admitting Christs own Testimony.*

11. *He declared Polygamy to be free and lawfull for all, even for those that are regenerated by the spirit of* David George.

Some of the imprisoned Sectaries acknowledged David George *to have been the cause of the tumults in the lower parts of* Germany, *but disowned his doctrine.*

These heads [without any brains] did the Magistrate deliver to be carried to some that were in the prison, to fish out what confession they would make, who besides these, being provoked and challenged by a number of Questions, answered at last, That this (*Davus*) I would say *David George*, was the same who had embroyled the lower parts of *Germany* with so many tumults & seditions, but as that to that doctrine and the fore-recited Articles, they unanimously affirmed that they had never heard nor read of any such things. Nevertheless they were to acknowledge the doctrine expressed in those Articles to be pestiferous, execrable, and derived not from heaven,

ven, but from Hell, and that it was heretical, and to be banished with an eternal Anathema; and withall, as men miserably seduced, yet desiring for the time to come, to be reduced into the right way, they were, with good reason, to implore forgiveness. Among those that were in close prison, there was one formerly of *David*'s greatest confidents, who confessed, that indeed he had been infected with that Religion, but that since by the illumination of the grace of God, he discovered and detested the errors springing from it; and avoided them as he would do a cockatrice. But there were others who were civilly acquainted with this man, who denied that they had known any such thing by him, and cried out against the fore-mentioned Articles as impious and blasphemous. These passages, the Judges appointed by the Magistrate, gave him an account of, who perceiving that some that were in custody were not so extravagant, but that they had some remainders of discretion left, he sent to them some learned and able Preachers of the Word, who, having diligently weeded out the tares of their errors, should sow into their hearts the saving seed of true faith. Those who were sent, visiting them with all the humanity, mildness, meekness and charity possible, could serve nothing out of them, more than what the Judges who had been employed before, had done. In the mean time a report was spread about the City, that it was not *David George*, nor any eminent person of any other name that had been buried, but that a meer swine, calf, hee-goat (haply an Asse) had been carried out and buried, and that the dead carkasse embalmed with the strongest spices, was worshipped and adored with great devotion and religion. But this was but a report, and was not true. Those that were in custody abhorring that doctrine, as unheard of, and such as deserved to be anathematized, and desiring to renew their acquaintance with discretion and their senses, are delivered out of those habitations of Iron which they had kept possession of for two months, upon these conditions, That none should make any purchase either within or near the City, without the knowledge and consent of the Magistrate; That they shall not entertain any coming out of the lower Provinces, though

An ingenuous confession and resolution.

A pious act.

A lying report raised.

Conditions whereupon the imprisoned are set at liberty.

though of their kindred, but at publick houſes or Inns. That the printed books and writings that were tranſlated into the *Dutch* language, ſhall be brought into the Palace. That there ſhould be nothing publiſhed that were diſconſonant to *Chriſtian* Doctrine. That children ſhould be educated according to incorrupt manners. That they ſhould not make ſuch promiſcuous marriages among themſelvs as they did. That they ſhould take no *Dutch* into their families. That they ſhould ſubmit to amercements and pecuniary mulcts [if any were inflicted on them] as Citizens ought to do. That upon a day aſſigned, they ſhould in the Pariſh Church, in the preſence of the whole congregation, make a publick abjuration of the ſaid Religion, and condemn and anathematize the whole ſect of it. That they ſhould hold no friendſhip or correſpondence with any that ſhall perſiſt in that Religion. To theſe conditions did they promiſe to ſubſcribe, with all the reverence and gratitude they could poſſibly expreſſe. Theſe things being thus managed, the moſt renowned Senate, returning afreſh to the buſineſs of the Arch Heretick, paſſed theſe votes, *viz.* That the doctrine of *David George*, upon mature examination thereof, was found impious and derogatory to the divine Majeſtie; That the printed books, and whatſoever may have ſeen the light, ſhould have the ſecond light of the fire; That he as the moſt infamous promoter of that execrable Sect, and a moſt horrid blaſphemer againſt *God* and *Chriſt*, ſhould not be accounted worthy Chriſtian burial. That he ſhould be taken up out of his grave by the common Hangman, and together with his books and all his writings, and his manuſcripts ſhould, according to the Eccleſiaſtical Canons, be burnt in a ſolemn place. According to the ſaid judgment, the carkaſſe being digged up, was, with all his writings, whereof the greateſt part was that (truly) *miraculous book*, together with his effigies brought by the Hangman to the place of execution, where having opened the direful Coffin, he being found not much diſfigured, nay ſo little, that hee was known by diverſe (hee being covered with a watered garment, having about him a moſt white ſheet, a very clean pillow under his head, his,

The votes of the renowned Senate.

The doctrine of D. G. declared impious.

He is declared unworthy of Chriſtian Burial.

And that his body and books ſhould be burned.

yellowish Beard rendring him yet graceful; to be short, having a silk Cap on, under which was a piece of red cloth, and adorned with a garland of Rosemary) was set up publickly to be seen, and in the third year after his death, was with his writings consecrated to *Vulcan*, that is to say, burned.

A fit punishment for perverse Hereticks

MICHAEL

Omnia quum portenta voces hominemque Deumque
Infandi SERVES nominis opprobium !

THE CONTENTS.

SERVETUS his converse with Mahumetans and Jewes. He disguiseth his monstrous opinions with the Name of Christian Reformation. The place of his birth. At the 24 year of his age, he boasted himself the only Teacher and Seer of the world. He inveighed

against the Deity of Christ. Oecolampadius *confutes his blasphemies, and causeth him to be thrust out of the Church of* Basil. Servetus *held but one person in the Godhead to be worshipped, &c. He held the Holy Ghost to be* Nature. *His horrid blasphemy. He would reconcile the* Turkish Alcoran *to Christian Religion. He declares himself Prince of the Anabaptists. At* Geneva, Calvin *fruitfully reproves* Servetus, *but he continues obstinate.* Anno 1553, *by the decrees of several States, he was burned.*

Servetus his converse with Mahometans *and* Jews.

MICHAEL SERVETUS, like another *Simon Magus*, having conversed long among the *Mahumetans* and the *Jewes*, and being excellently well furnished with their imaginous opinions, begat both out of Divinity, and the general treasury of Christian Religion, a monstrous issue of opinions, with the coition of what he had received from the extravagant *Mahumetans*, and *Thalmudists*, upon which brat this instrument of *Satan*, must needs bestow the disguised name of *Christian Reformation*. From this Cocks egge were bred these Cockatrices, *Gomesus*, *Gribaldus*, *Blandratta*, *Gentilis*, *Alciatus*, *Simanus*, *Casanovius*, *Menno*, and diverse other *Anabaptistical* Vipers, who extreamly increased the restless waves of Sects and opinions. We, recommending the rest to their proper place, Hell, will take a more particular survey of one Religion, and by the horridneſſe of that guesse at the others. This *Servetus* was a *Spaniard*, born in the Kingdom of *Arragon*, most unworthy both of his Name and Nation. Being wrapt into a most incredible Enthusiasme, he boldly lays his unwash'd hands upon holy divinity; and at the four and twentieth year of his age, boasted himself to be the onely *Teacher* and *Steer* of the world, making it his main design, and that by his impious and worthlesse writings, to inveigh against the Deity of the Son of God; with which writings being sufficiently furnished, and wholly enflamed with hopes of raising no ordinary tumults, he bestirs himself wisely, and rides for *Basil*; but *Oecolampadius*, an Ecclesiastical Doctor, learnedly before a full Senate confuted the blasphemies of this man, and

He disguiseth his monstrous opinions, with the name of Christian Reformation.

The place of his birth.

His arrogant Boast.

He inveighs against the Deity of Christ.

Oecolampadius confutes his blasphemies, & causeth him to be thrust out of the Church of Basil.

by

by the publick Authority he had, caused him as a poisonous blasphemer to be thrust out of the Church of *Basil*. From thence he went to *Venice*, where, in regard the *Venetians* had been timely forewarned of him by the wise and learned *Melanchon*, he made no harvest of his incredible blasphemies, nor indeed was he permitted seed-time for them. Religion is no where safe! But having consulted with the Arch-hereticks his Predecessors, and being hard-lin'd, he held that there was but one person in the God-head to be worshipped and acknowledged, which was revealed to mankind sometimes under one notion, sometimes under another, and that it was thus, that those notions of *Father*, *Son*, and *Holy Ghost*, were to be understood in the Scriptures. Nay, with the same line of his blasphemous mouth, he affirmed that our Saviour *Jesus Christ* according to his humane nature, was not the Sonne of God; nor coeternall with the Father. The *Holy Ghost* he granted to be nothing but that influence by which all things are moved, which is called *nature*. He most impiously Ironicall, affirmed that to understand the word *Person*, we must referre our selves to *Comedies*. But the most horrid blasphemy of all, was, when by the suggestion of Satan, he imagined, that the most glorious and ever to be worshipped and adored Trinity (who doth not tremble at it?) was most fitly compared to *Cerberus* the Porter of Hell-gate. But he stayed not here; no, he thought it should be accounted nothing but a diabolicall phantasme, the laughing-stock of Satan, and the monsterous *Geryon*, whom the Poets by some strange mystery of Philosophy feigned to have three bodies. O incredible, and unheard of subtilty of blasphemy! The most glorious name of the most blessed Trinity is grown so odious to this man, that he would personate (being the greatest that ever was) all the Atheists that have quarrelled with that name. Moreover he maintained, that taking but away the onely Article of the *Trinity*, the *Turkish Alcoran* might be easily reconciled to the *Christian* Religion; and that by the joyning together of these two, a great impediment would be removed; yea, that the pertinacious asserting of that Article had engaged to madnesse whole Countries and Provinces.

Servetus *held but one person in the God-head to be worshipped, &c.*

He held the holy Ghost to be Nature.

His horrid blasphemy.

He would reconcile the Alcoran to Christian Religion.

This abomination of God and men held that the Prophet *Moſes*, that great ſervant of God, and faithfull ſteward of the Lords houſe, that *Prince* and *Captain Generall* of the people of *Iſrael*, one ſo much in favour with God that he was admitted to ſpeak to him face to face, was to be accounted no other than an *Impoſter*. He accounted the Patriarch *Abraham* and his ſeed, too much given to Revenge, and that he was moſt unjuſt and moſt malicious to his enemy. The moſt glorious Church of *Iſrael*, ('tis the ſwine that loves the mire) he eſteemed no better than a Hogge-Sty; and declared himſelf a ſworn Prince of the Anabaptiſtical generation. But, keep off, and approach not, O all ye other Hereſies and Hydra's of opinions of this one man, furies not capable of expiation! Being arrived at *Geneva*, and being forbidden to ſpue out and ſpatter his peſtiferous blaſphemies, he continued in hoſtility againſt all ſharp, but wholeſome admonitions: which *Calvin*, that famous Miniſter of the Church perceiving, being deſirous to diſcharge the duty of a ſoul-ſaving Paſtor, went friendly to *Servetus*, in hopes to deliver him out of his moſt impious errors and horrible Hereſie, and ſo to redeem him out of the jawes of Hell, and faithfully reproved him. But he being dazzled with the brightneſſe of *Truth*, and overcome, returned nothing to *Calvin* (ſo well deſerving of him) but an intolerable obſtinacie, and inconvincible recapitulation of his blaſphemies, whence it came to paſſe, that by the juſt and prudent Decree of the Senates of *Bernen*, *Zuring*, *Baſil*, and *Scaffuſe*, and by the righteous condemnation of the eternal God, in the moneth of *December* in the year one thouſand five hundred fifty and three, (or as *Sleidan* hath it, in *October*) he was (how great is the obſtinacy of blaſphemy!) being at that time ecſtatically hardened and intoxicated, conſecrated to the avenging flames.

He declares himſelf Prince of the Anabaptiſts.

At Geneva, Calvin *reproves* Servetus.

Servetus *his obſtinacy.*

Anno 1553. *By the Decree of ſeveral States he was burned.*

ARRIUS

Diviſit Trini quæ formam numinis ecce!
Dividitur membris, viſceribuſq; ſuis.

THE CONTENTS.

Arianiſme its increaſe, Anno 323.

THe General Council at Nice, Anno 324. called as a remedy againſt it, but without ſucceſſe. The Arrians miſ-interpret that place, John 10. 30. concerning the Father and the Son. They acknowledged one

onely God in a Judaicall sense. They deny the Trinity
Arrius his wretched death, Anno 336.

Arrianisme, its increase. Anno 323.

ABout the year of the Incarnation of the Son of God, three hundred twenty and three, Hell was deliver'd of a certain Priest at *Alexandria* named *Arrius*, a man subtle beyond expression, the trumpet of eloquence, one that seemed to have been cut out for all honesty and elegance, who yet, with the poison of his Heresie, and the *hirsuta* cups of his distructive doctrine, did in the time of *Silvester* Bishop of *Rome*, and the Emperour *Constantine*, draw in a manner all Christendome to his opinion, and so corrupted some, even great nations in the East, that except a few Bishops who stood to the true doctrine, none appeared against him. To remedy this disease, at *Nice* in *Bithynia*, in the year three hundred twenty and five, a generall Councill was called; but to no purpose; for the contagious flocks of *Arrianisme* were deeply rooted, so that they were become such ravening wolves among the flock of Christ, that all that would not embrace their beliefe, were to expect banishment or death. These imagined that the *Sonne* was not of an *equall nature* and *coeternall* with the Father, but that he was onely *agreeing* and *consenting* with his Father; to confirm which, they alledged that place of *John* 10. 30. which sayes, *I and the Father are one*; and though they called the Sonne a great God, yet they denied, that he was a living and true God, and co-essential with the Father. They boasted that they were ready to answer all objections, and acknowledged one onely God, in a *Judaical* sense. To that, *I and the Father are one*, they were used to retort thus, Doth the unity in this place denote co-essencie? It must therefore follow, that it is as much, where the Apostle sayes, 1 *Cor.* 3. 8. *He that planteth and he that watereth, are one.* They accounted the word *Trinity* a laughing-stock and a Fiction; that the Sonne of God was a *Creature*, and that the *Holy Ghost* was both born of *Christ*, and conceived and begotten of the *Virgin Mary*. All that were baptized in the name of the blessed Trinity, they baptized again. They denied that Christ was the Sonne of God according to the Spirit and the

The Generall Councill at Nice. Anno 325. *called as a remedy against* Arrianisme, *but without successe.*

The Arrians *misinterpret that place,* Joh. 10. 30 *concerning the Father and the Sonne.*

They acknowledged one only God in a Judaicall sense. They deny the Trinity.

the Godhead; they denied God his own Son.

While *Arrius* was disburthening himself of the necessities of Nature, his bowels came forth, and with them his life. And so he who was the successor of those Arch-Hereticks, *Arteman* (who lived about the year of our Lord two hundred) and *Paulus Samosatenus* (who lived about two hundred forty one) came to a miserable death, in the year three hundred thirty six. See *Athanasius*, *Epiphanius*, *Hilarius*, *Hierom*, *Augustine*, *Ambrose*, *Basil*, *Theodoret*, *Eusebius*, *Socrates*, *Nicephorus*, *Sozomen*, and other Ecclesiasticall writers, who have treated of these things more at large.

Arrius his wretched death, Anno 336.

MAHO-

Adsum Impius Mahometes gravis lachrymabile mundi Prodigium, omnigeni dux, et origo mali.

THE CONTENTS.

MAHOMET *characterized. He made a laughing-stock of the* Trinity. *He agreed with* Carpocrates, *and other Hereticks; He renewed* Circumcision, *and to indulge his disciples, he allowed them* Polygamy, *&c. His Iron Tombe at* Mecca.

IN-

IN the year six hundred twenty two, *Honorius* the fift being Bishop of *Rome*, and *Heraclius Cæsar* Emperour of the *East*, a transcendent Arch-heretick called *Mahomet*, exchanged Hell for earth; a *Prophet*, by Nation an *Arabian*, but most depriv'd and corrupt. He had sometimes been a Merchant extremely rich, and withall very subtle; to be short, he was a serious professor of diabolical Arts, a most ungodly instrument of Satan, the Viceroy of Antichrist, or his sworne fore-runner. This man endeavoured to exoll his brother *Arrius*, with such praises as are correspondent to *his* Heaven. He also with *Sabellio* renewed the laughing-stock of the *Trinity*. He with *Arrius* and *Eunomius*, most fervently and contumeliously held that Christ, was onely a Man, and that he was onely called God, *secundum dici*, that is to say, according to a certain manner of speaking. He agrees with *Carpocrates* who denied that Christ was a God and a Prophet. This is also he that shakes hands with *Cerdonus* who utterly abjur'd the Godhead of the Sonne, or that he was co-substantial with Father. He imagined with the *Manichees*, that it was not Christ, but some other that was fastened to the Crosse. With the *Donatists*, he contemned the purest Sacraments of the Church. With the most impure *Origen* he affirmes that the devils shall be eternally saved according to an humane, yet an invisible manner. He with *Cerinthus* placed eternal Felicity in the lust of the flesh. Circumcision, that was long since abolished and antiquated, he renewed. Upon his disciples he bestowed the priviledges, of *Polygamy*, *Concubines* and *Divorce*, as *Moses* had done; and with such dreames and an imaginary Phrenzy was the miserable wretch ever troubled. This man when he dyed was put into an iron Tombe at *Mecca*, which by the strength of Leadstones, being as it were in the middle and centre of an arched edifice, hangs up to the astonishment of the beholders, by which means the miraculous sanctity of this Prophet is greatly celebrated. All the dominions of the Great *Turk*, professe this mans faith, whom they acquiesce in as a miracle.

Anno 622.

Mahomet characterized.

He made a laughing-stock of the Trinity:

He agreed with Carpocrates, *and other* heretick*s*.

He renewed circumcision, and to indulge his disciples, he allowed them Polygamy, &c.

His Iron Tomb at Mecca

BAL-

Ille ego qui Undarum mysteria sacra negavi
Igne cremor: fato disce cavere meo.

THE CONTENTS.

HUBMOR *a Patron of Anabaptisme. He damned usury. Hee brought in a worship to the Virgin* MARY, *&c. The Senate of* Suring *by a Council reduced him. He renounced the heads of his former doctrine. Himself or Sect still active. Hee is taken and*

and imprisoned at Vienna *in* Austria. *He and his Wife both burned.*

DOctor *Balthazar Hubmor* of *Friburg*, a man excellently well learned, another *Roscius* in his affairs, a Clergy man at *Ingolstade*, was the third eminent Patron of *Anabaptisme*, and a sworn promoter of that worthy Sect. This man in his Sermons at *Regenburgh*, inveighed so bitterly and so implacably against the usury of the Jewes, that he banished it even to eternal damnation; he brought in a certain religious worship to be done to the Virgin *Mary*, and some superstitious vowes, and was the cause of great tumults and insurrections, and had built up his doctrine upon very firm and solid foundations, until the most wise Senate of *Suring* applied the universal medicine of a Council to these things, and assigned a day to reduce and root out that Sect, which was the seventeenth of *January*, in the year one thousand five hundred twenty five, wherein the Senate being present, and a great presence of people, the most learned *Zwinglius*, and other sonns of learning, opposed this our Doctor, by whom, and the strength of truth, after most hot and serious debating on both sides, he ingenuously confessed himself to be overcome. The heads of the Doctrine, which he before defended, and whereof he afterwards made his abrenunciation, were these: That he detested the cheat, and humane invention of Anabaptisme; He affirmed that the spirit both before he fall and after was uncorrupt and unblameable, and that it never dies in sin; whence it should follow, that not it, but the flesh, is deprived of liberty; he also acknowledged that the spirit overcomes and triumphs over the flesh. Though his Recantation was made, and divers rebaptized into their better sences, yet the Torrents of this sect neither stood still, nor were dried up, but increased in *Switzerland* into a deluge, which overturned almost all. This man escaping the endeavours of spies, and shunning the Halter, was at length taken with the figtree leaf of divine vengeance, and cast into prison at *Vienna* in *Austria*. Being afterwards put much to the question, it being the designe of vengeance, stir the

Hubmor *Patron of Anabaptisme.*

He damned usury.

He brought in a worship to the Virgin Mary, *&c.*

The Senate of Suring *by a Council reduced him.*

He renounced the heads of his former doctrine.

Himself, or Sect, still active.

He is taken and imprisoned at Vienna *in* Austria.

He and his wife both burned.

the revenging fire soon turned him to ashes. His wife being also baptized into the same whirle-pool of Baptisme; they both, with minds hardened to their own perswasions, were not disengaged of their faith, but with the departure of their lives.

JOHN

Huttus ab Hulmaro excreſcit, cervice reſectâ
Sic una in geminum pullulat Hydra caput.

THE CONTENTS.

JOHN HUT *the prop and pillar of Anabapiſme. His credulity in dreams and viſions. He is accounted a true Prophet by his Proſelyter. At* Marberg, *his Fraternity became as it were a Monaſtery.*

IN

John Hut the prop and pillar of Anabaptisme.

IN the times of the fore-mentioned *Balthazar* rise up *John Hut*, a learned man, the prop and Pillar of Anabaptisme, an eminent despiser of Paedobaptisme, which kinde of Baptisme he accounted the execrable fiction of the Schoolmen; whence it came, that he perswaded men, that if they were not baptized by him and his, they must necessarily incurre great danger to their soule. To which he added, that, those who were honoured with the prerogative of his Baptisme, should be the restored people of *Israel*, and that the wicked *Canaanites* should be destroied by their swords, and that God himselfe should reveal from heaven the times wherein these things should be fulfilled. To visions and horrible dreams, (which he thought proceeded to him from God) he gave great credit, and he affirmed that he saw the preparations of the last day, and the Angel going to blow the Trumpet, by an indisputable revelation from God. Upon the account of which dreams, his Disciples as credulous as their Master, spent and destroied all they had, fearing the difficulties of the times, wherein they should spend them; all which being scatter'd and confoun'd before the day came, they suffer'd a punishment, and inconveniences befitting their folly, having the lash of poverty perpetually at their backs. However they, a generation on whom the greatest quantity of black *Hellebore* would not be much effectual, did still adore this miraculous piece of madnesse as a true Prophet, even to admiration; of which men, some not worthy the face or name of mankind, do at this day in great numbers live at *Merhern* in Palaces and Covents upon their accidental contributions, and where they get their livelihood with their hands, and apply themselvs to any handy craft, whereof they are the Masters and Governours, who by the commodities gained by them increase the common stock: They have at home with them their Cooks, their Scullions, their Errand-boies, and their Butlers, who have a care and dispose all things as they do in Monasteries and Hospitals; They study to maintain mutual peace and concord, being all equall. These even to this day are ominously known by the name of the *Hutsian Fraternity*.

Anabaptists aime at the advancement of themselves, but destruction of others.

Hut his credulity in dreams and visions.

Hut accounted a true Prophet by his Proselytes.

At Merhern the Hutsian Fraternity became as it were a Monastery.

LODO-

Pollut ut Mentem Sectis deformibus error
Corpore sic Hetzer foedus adulter erat.

THE CONTENTS.

LOdowick Hetzer *a famous Heretick. He gains Proselites in* Austria *and* Switzerland. Anno 1527. *At a publick disputation* Oecolampadius *puts* Hetzers *Emissaries to their shifts.* Hetzer *denied Christ to be co-essentiall with the Father. His*

farewell to his Disciples. He is put to death for adultery.

Lodowick Hetzer *a famous heretick.*

LOdowick *Hetzer*, famous for his *Heresie* and *Learning*, was first very intimately acquainted with *Nicholas Stork*, and then with *Thomas Munitzer*, yet he agreed not with these in some things, as in that opinion of theirs of the overturning and destroying of all the powers of this world, which opinion he looking on as * malicious and barbarous, forsook them, and joining with *John Denk*, they by their mutual endeavours, sent some Prophets into *Germany*. But dissenting also from *him* in some things, he propagated his own Sect in *Austria*, and made many *Proselites* at *Bern* in *Switzerland*. Which gave occasion that the Reverend Senate appointed a publick disputation at *Soning*, and caused letters of safe conduct to be sent to *Hetzer* and his followers, for which bickering was set apart the first day of *February*, in the year one thousand five hundred twenty seven, where he appeared not himself, but his Emissaries came, who were by the most learned (but withall stinging,) *Oecolampadius* driven unto their shifts, and enforced to acknowledge conviction. *Hetzer* was a considerable part, and the firebrand of the Anabaptistical sect, but he stiffely denied *Christ* to be co-essential with the Father, which the verses made by him upon the carrying of the Cross, do more than hint.

* *An item to the* Hot-spurs *of our times.*

Hetzer *gains Proselytes in* Austria, *and* Switzerland.

Anno 1527, *at a publick disputation,* Oecolampadius *puts* Hetzers *Emissaries to their shifts.*

Hetzer *denied Christ to be co-essential with the Father.*

Ipse ego qui propriâ cuncta hæc virtute creabam
Quæris quot simus? Frustra, ego solus eram.
Hîc non tres numero, verùm sum solus, at isti
Haud numero tres sunt, nam qui ego, solus eram.
Nescio Personam, solus sum vivus ego, & sons,
Qui me nescit, eum nescio, solus ero.

I who at first did make all things alone,
Am vainly ask'd my number; as being *one*.
These *three* did not the work, but onely I
That in these *three* made this great Syzygie.
I know no *Person*, I'm the onely Main,
And, though they know me not, will one remain.

He

He was excellent at three tongues, he undertook to translate the book of *Ecclesiasticus* out of the *Hebrew* into *High-Dutch*. *Plauterus* hath testified for him in writing, that he very honestly and unblameably bid farewell to his Disciples, and with most devout praiers commended himself to God, even to the astonishment of the beholders. He having been kept long in close prison, was on the fourth day of *February*, in the year one thousand five hundred twenty nine, sentenced to die: and thinking himself unworthy of the City, was led without the walls, where he was put to death, not for *sedition* or *baptisme* (as *Plauterus* saies) but for *Adultery*, which act he endeavored to defend by some arguments fetcht from the holy Scriptures.

His farewel to his Disciples.

He is put to death for Adultery.

Pellibus a teneris ſuetus, doctiſſime, nâſti
Hofmanni teneras excoriare Gregas.

THE CONTENTS.

HOFMAN *a Skinner, and Anabaptiſt,* Anno 1528, *ſeduced* 300 *men and women at* Embda *in* Weſt-Frieſland. *His followers accounted him a Prophet. At* Strasburg, *he challenged the Miniſters to diſpute, which was agreed upon* Jan. 11. 1532. *where being mildly*

mildely dealt with, he is nevertheleſſe obſtinate. Other Prophets and Prophetesſes deluded him. He deluded himſelf, and voluntarily pined himſelf to death.

IN the year one thouſand five hundred twenty eight, *Melchior Hofman* a Skinner of *Strasburg*, a moſt eloquent and moſt crafty man, at *Embda* in *weſt Friezland*, enſnared 300. men and women into his doctrine, where he conjured up *Anabaptiſme* out of hell upon pain of damnation, whereupon being returned to the lower Provinces, who ever addreſſed themſelves to him, he entertained them with water, baptizing all promiſcuouſly. This man upon the prophecy of a certain decrepid old man went to *Strasburg*, it having been foretold him, that he ſhould be caſt into priſon, and remain there ſix moneths, at which time being ſet at liberty, he ſhould, with his fellow-labourers, diſperſe the harveſt of the Goſpel through all the world. He was by his followers acknowledg'd and honour'd as a great *Prophet*. This was the great prop and pillar of the reign of *Munſter*. Having therefore made what haſt he could poſſible to *Strasburg* in order to the fulfilling of the phophecy, he there challenges the Miniſters of the Word to diſpute, which offerture the Senate engaged with, upon the eleventh of *January* one thouſand five hundred thirty and two; at which time, the miſts and clouds of errours and blindneſſe, were quite diſperſed by the Sunne of the Goſpel. However, *Hofman* ſtiffely adhered to the foreſaid prophecy, as alſo to his own dreams and viſions; nor would he acknowledge himſelf overcome; but, their mildneſſe having ſomewhat appeaſed him, he was thence diſmiſſed, as one judged worthy of ſuch a place where Lepers are ſhut up, leſt others be infected. But 'tis incredible how joyfull he was at that newes, out of an exceſſive thanksgiving to God, putting off his ſhoes, and caſting his hat into the ayre, and calling the living God to witneſſe, that he would live upon bread and water, before he would diſcover and brand the authour of that opinion. In the mean time ſome Prophets began to riſe and keep a ſtirre, hinting, that he ſhould be ſecured for that half year, and that afterwards he ſhould go abroad with one hundred

Anno 1528.

Hofman a Skinner, and Anabaptiſt, ſeduced 300. men and women at Embda in West-Frieſland.

A deluſive prophecy.

His followers accounted him a great Prophet.

At Strasburg he challenged the Miniſters to diſpute, which was agreed upon, Jan. 11, 1532.

Being mildely dealt with, he is nevertheleſſe obſtinate.

Other Prophets delude him.

forty and four thousand Prophets, who should, without any resistance, * reduce and bring the whole world under the subjection of their doctrine? There was also a certain Prophetesse who should prophecy, that, this *Hofman* was *Elias*, that *Cornelius Poltermann* was *Enoch*, and that *Strasburg* was the new *Jerusalem*, and she had also dreamed, that she had been in a great spacious Hall, wherein were many brethren and sisters sitting together, whereinto a certain young man in shining apparel should enter, having in his hand a golden Bowl of rich Nectar, which he going about should taste to every one, to whom having drunk it to the dregs, there was none Pretended to compare with him, but onely *Poltermann*. Alas poor *Melchior*! He having nothing, yet made Master of a strong Tower, did after the example of *Esdras*, signifie by Letters that his Baptisme should be put off for two years longer, until *Africk* should bring forth another monster, that should carry hay in its horns. There were many other dreams, and some nocturnal pollutions, which they attributed to heaven, and thought such as should have been written in Cedar. But it was *Melchior*'s pleasure to think it a miserably happy kind of death, to die voluntarily, by pining and consuming away with hunger, thirst, and cold.

** Yet it's like, to back their prophecies, they pretended liberty of conscience.*

A Prophetess deludes him.

He deluded himself.

He voluntarily pined himself to death.

MEL-

MELCHIOR RINCK.

Discipulos sic Rincke docet Baptisma negare,
Sanguine carnifices et scelerare manus.

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MElchior Rinck, *an Anabaptist. He is accounted a notable interpreter of dreams and visions. His disciple* Thomas Scucker, *in a waking dream cut off his brother* Leonard's *head; pretending for his murther obedience to the decree of God.*

Melchior Rinck, an Anabaptist.

MELCHIOR RINCK, a most wonderfull Enthusiast, was also a most extraordinary promoter of Anabaptisme, and among his followers celebrated the festivals of it, He made it his businesse to extoll Anabaptisme above all others, with those commendations (which certainly it wanted not) Besides he was accounted no ordinary promoter and interpreter of dreames and visions, which it was thought, he could not perform without the speciall indulgence of God the Father; nay, he arrived to that esteem among the chiefest of his opinion, and became so absolutely possessed of their minds, that his followers interpreted whatever was scattered abroad concerning dreames and visions, to have proceeded from heavenly inspirations from God the Father. Accordingly in *Switzerland* (to omit other particulars) at *Sangall*, even at a full Councell, his disciple *Thomas Scucker*, being rapt into an Enthusiasme, (his Father and Mother then present, and his Brother *Leonard*, laying by his command, cast himself at his knees before him) cals for a sword, whereupon the parents and divers others running to know what was the cause and meaning of such an extravagant action, he bid them not to be troubled at all; for that there should happen nothing but what should be according to the will of God; Of this waking dream did they all unanimously expect the interpretation. The foresaid *Thomas* [guilty alas of too much credulity] did, in the presence of all those sleeping-waking spectators cut off his own Brothers head, and having forgotten the use of water, baptized him with his own blood. But what followed? The Magistrate having sudden notice of it, and the offence being fresh and horrid, the Malefactor is dragg'd to prison by head and shoulders, where he, having long considered his action with himself, professed he had therein obeyed the decrees of the Divine power. Anno 1527. These things, did the unfortunate yeare one thousand

He is accounted a notable Interpreter of dreams and visions.

His disciple Thomas Scucker, in a waking dream cut off his Brother Leonards head.

He pretends (for his murther) obedience to the decree of God.

ſand five hundred twenty and ſeven ſee. Here men may perceive, in a moſt wicked and unjuſtifiable action, the eminent tracts of an implacable fury and madneſſe; which God of his infinite goodneſſe and mercy avert from theſe times.

ADAM

Nomine qui Pastor tu Impastor moribus audis,
Qui à recto teneras Tramite ducis oues.

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ADam Pastor *a deryder of Paedobaptisme. He revived the* Arrian *heresie. His foolish interpretation of that place,* Gen. 2. 17. *so often confuted.*

ADAM

ADAM PASTOR, a man born at a Village in *Westphalia*, was one of those who with the middle finger pointed at *Pædobaptisme*; that is to say, looked upon it with indignation, as a thing ridiculous, being of the same opinion in that businesse, as *Menno* and *Theodorus Philip*, but as to the incarnation of God, hee was of a quite contrary judgment. For *Menno* held, that Christ was something more worthy and more divine then the seed of a woman, but (our) *Adam* stood upon it, that he was lesse worthy then that of God, so that he rowsed up the *Arrian* heresie, which had lain so long asleep, as having been but too famous in the year three hundred twenty five. For in a certain book of his, whose title was, *OF GOD'S MERCIE*, he writ thus, *The most divine word, which is the main considerable in our business, is written in the second of* Gen. v. 17. The day that yee shall eat of the fruit, ye shall die the death; *This is that word, which is made flesh.* Joh. 1. *Yea that God which is uncapable of suffering and impassible, is made passible, and he that was immortal, is made mortal; for he was crucified, and died for our advantage.* To be brief, he held, that Christ was not to be accounted any thing but the hand, the finger, or the voice of God. But although the opinion or Religion of this (third, but most unfaithful) *Pastor Adam* wander out of the limits of divinity, and that it seem to be an ancient heresie, containing nothing in it but what is childish, trifling, and meer foppery, & hath been confuted & brought to nothing by the most religious preachers of the word of God, notwithstanding the barking of the viperous progeny of *Arrius* and *Servetus*; yet he hath this in particular, that he would have us look narrowly to his explication of the second of *Genesis*, which he so commends, where he foolishly and vainly endeavours to prove that the *prohibition there*, is the word made flesh. This monster did not onely beget this sect, but nursed it; here are baites, allurements, and all the poisonable charmes imaginable that may cunningly seduce the best and most innocent of men. But alas! where is the free and indulgent promise of God of the seed of the woman, which cuts the very throat of the Divell, and tyes him

Adam Pastor a derider of Pædobaptisme.

He revived the Arrian *heresie.*

His foolish interpretation of that place, Gen. 2 17.

His opinion hath been sufficiently refuted.

him in the strictest chains? where are his often promises to *Abraham* to *Isaac* to *Israel* and to his old people, confirmed by a league so solemnly made? *In thy seed all the earth shall be blessed. And thou shalt be a blessing unto me.* This seed, witnesse the Apostle, is none other than Christ himself, whom God without question meant. The desperate contagion of this man's Religion did Servetus and his adherents professe, embrace, and

HENRY

Vestra Domus Nicholaë cadat, quæ exrudere versæ
Futile fundamen Religionis habet.

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HENRY NICHOLAS, *Father of the Family of Love. He is against Infant-Baptisme. His divelish Logick.*

HENRY

Henry Nicholas *Father of the Family of Love.*

THere was also one *Henry Nicholas* the Father of the Family of *Love*, (as he called himself) and not the meanest man of all his Gang, one who by many means endeavoured to cripple the Baptisme of Children, as is too known and apparent out of his writings, which at a third hand, he with all freedom, earnestnesse and kindnesse, endeavored to communicate to *David George* and the other of his fellow-labourers, and his new *Jerusalem* friends. This man in a Pamphlet of his, wherein he notably described himself, and which he dedicated to an intimate friend of his under the name of *L. W.* maintaining that the * minute of the last Trumper was coming, that should unfold all the Books of unquiet consciences, hell, and eternal Judgement, which should be found to have been onely things grounded upon meer lies, and as all wicked and high misdeeds were hateful and detestable to God, so also were glorious and plausible lies no lesse odious to him. The same man endeavoured to perswade people, that he was a partaker of God, and the humanity of his Son. He further affirmed, that at the last day God should bring all men, nay, the *Divels* themselvs into perfect happinesse. All the things that were said of *Divels*, of *Hell* or *Angels*, and eternal *Judgment*, and the pains of *Damnation*, he said, were onely told by the *Scripture* to cause fear of civil punishments, and to establish right *Policy*.

He is against Infant-Baptism

**As to that minute (if he confine not God) we may believe him.*

His blasphemy.

Doubtless he hugg'd himself in this opinion.

His divellish Logick.

The Conclusion.

These few things we have brought to light, were not invented by us, but were extorted out of their own Disciples, with abundance of discourse, not without the presence of many men of godlinesse and excellent understanding, * they admitting not the universal rule of the *Scriptures*. But alas! take these away, where is *Faith?* fear of God? eternal happinesse? But let us believe them, let us believe them, and we shall be saved.

* *Hereticks allow not of the Scriptures.*

Oh! that to Heresies I could say

FINIS.

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FINIS.

When [illegible] the chiefe city of the Empire
to Constantinople the chiefe city of the Empire
was by his followers to be brought in great
triumph to the chiefe church, Alexander the Bi
of Constantinople, the day before humbly & earn
tly besough God, that he would either take Arri
out of the world, before he entred into that chu
or else that himselfe might not live to see it, the
event or effect of this prayer was, that Arrius
ing on the day designed with great pomp towar
the church, was taken with some paine in his bell
went aside to ease nature, & voyded out his bowe
Isiander Cent. 4. l. 2. c. 38

Manes the heretick whereof the Maniches have their ap
tellation, had his original in Persia (as Epiphan. haeres o
writeth) about the 4 year of Aurelianus: he called h
self Christ & the Comforter: he chose unto himself
Apostles: he said that Christ was not truly born, b
phantastically. Euseb. l. 7. cap. 30. Socrat. l. 1. c. 17. saith
him, that at the first he was called Cubricus, afterwa
rds changing his name, he went into Persia, found
the books of Buddas, & published them in his own na
he taught that there were many gods: that the sunne
was to be worshipped: that there was fatall destinie
that the souls went from one body into another. the
King of Persia his son fell sick, Manes through sorc
ry tooke upon him to cure him, & killed him. the King
caused him to be clapt into prison, but he brake prison
& fled into Mesopotamia, was there taken, & flayed
alive, his skin filled with chaffe & hanged at the gate
of the citie.

Porphyrius being rebuked of certaine Christians at
Caesarea in Palaestina, being altogether impatient,
thro boiling choler & burning heat of furious rage,
fell from the Christian faith, & rashly took pen in hand
(because of that hatred he owed unto them which reprehe
ded him) for to write bookes, wherein he inveyed bitte
ly with contumelious stile against all Christians. it
is no marvell (saith he against the Christians) thaug
our cities be smitten with the plague, seeing that E
lapius & the rest of the gods are put so farre from th
for since the time that Jesus hath been worshippe
we have taken no benefit by any of all our gods.

Olympius who blasphemously denied the Trin
whilst he asket contemptuously, how 3 could
one, & one three was smote with 3 fiery darts
from heaven, the points of these 3 joyning all in
one.

Valens the Arrian was burnt by the Gothes

[illegible]
wounded [illegible] resemblance of those [illegible]
ke) yt by ye resemblance of ye people apt to be led to any [illegible]
he might perswade ye people apt to be led to any [illegible]
yt he was yr very saviour: who he deserved punish[illegible]
yt he was by immuring between two walls, as a mo[illegible]
nt was by immuring between two walls, as a mo[illegible]
ster too impious & unworthy to die by any human
hand, there was immured with him a cursed old [illegible]
st, who pretended to be Mary ye mother of this [illegible]

Leo Juda witnesseth, that when the flesh [illegible]
pull'd off Amperdoling with hot pinc[illegible]
he scarce uttered a complaint or gr[illegible]
regard of the pain. See Mr Baxter [illegible]
certainty of world of spirits. p. [illegible]

Arrius was a man of excellent parts, & forward [illegible]
but through pride, being disappointed of his expe[illegible]
preferment fell off.